No. 3 .- Vol. XI.

FRIDAY, JANUARY 20, 1826.

Price, 88 in 6 m. or \$2 50 in adv.

RELIGIOUS.

ended for insertion by an Association of Ministers For the Recorder & Telegraph. THE DISCIPLINE OF THE CHURCH.

THE DISCIPLINE OF THE CHURCH.

NO. II.

In my first number, on the interesting subject hich falls under the head of this article, I atmpted to show, that the Head of the Church is laid down, in the New Testament, the principles according to which the affairs of his king-ples according to the conducted, without enjoining any articular form of administration; and therefore, that every Congregational church is attempted to show further, chefly on the authority of two passages in the 16th and 18th chapters of Matthew, that every Congregational Church, in communion with others, has derived power from Christ to maintain discipline, in such a sense that all its legitimate acts are the acts of Christ, and are ratified by him in Heaven.

such a sense that all its legitimate acts are the acts of Christ, and are ratified by him in Heaven. From these premises, it irresistibly follows,

1. That the acts of a Church, done by the highest judicatory which she acknowledges, are to be regarded by her own members as the acts of him who has said to her, Whatsoever thou shall be ind on earth shall be hound in Heaven & whatsoever ind on earth shall be bound in Heaven, & whatsoever thou shall loose on earth shall be loosed in

In a Congregational Church, which is not consociated, and which does not acknowledge any hu-nan tribunal without itself of superior authority, the major vote of the Church is that solemn and shal decision in all cases of difficulty, which Christ is supposed to ratify in Heaven. The minority therefore, if there be one, notwithstand-ing its dissent in judgment, is sacredly bound to acquiesce in such decision—because, the very constitution of exclusion—because, the very iated, and which does not acknowledge any huistatution of ecclesiastical government which those who compose the minority, in common with their brethren, have chosen to adopt, gives to the major part of the Church the right and authority so to decide—because, by the spirit and amport of the coverant which they have solemnly spirit had because they have given the ratified with the Church, they have given the strongest possible pledge that they will submit to its decision—and because, what a Church does in uch cases. I mean what she does in conformity with the rales of the gospel, is ratified in Heaven nd becomes the ordinance of God.

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Suppose then that one or more persons, after a due process of discipline, are cut off from a Church; how are the individual brethren who dissent from this measure to treat them? I do not hesitate to say in entire conformity to the act of the Church. Their opinion in the case they may not be able to surrender; but then, they ought to recollect that they themselves are tallible as well as their brethren, and that their covenant with the Church, that the high interests involved will the Church, that the high interests involved in the maintenance of its discipline, together with the declaration of its discipline, together with rathy its decisions, all require a practical conformity at least to its sulemn act. And should the dissenting preturen, on the conformity at least to its sulemn act. And should the dissenting preturen, on the conformation of the communicated persons the hand of fellowship, they would break covenant with the Church; they would be died, raise the standard of rebellion would in effect, raise the standard of rebellio against it; they would treat its discipline with contempt; and what is worse, they would resist the ordinance of him w ho hath said, Whatsoever thou shall bind on earth shall be bound in Heaven, and whatsoever thou shall loose on earth shall be doored in Heaven.

The same holds true with respect to the persons

themselves who are under the censure of the Church. They have been tried and condemned Church. They have been tried and condemned by a body which they voluntarily joined, by whose decision they had sol smally pledged themselves to abide, and to which Christ has given authority to act in all cases, a s, according to its best judgment, the laws of lais kingdom require. They are convicted of having done injury to the Church, and they have fall on under its censure. They have been convicted of transgression, and they endure the punishment which is annexed to transgression. Must they not, ought they not, to submit? Has Christ given them the right, has common sense or any acknowledged usage of the common sense or any acknowledged usage of the Church given them the right, to break away by their own act from the discipline to which they are subjected, and to make themselves independent? This I presume will not be pretended. If persons under such circumstances have any means of relief, they are to be derived from other of relief, they are to be derived from ourself. Churches: for, it is manifest, and so far as I know acknowled red, what the consequences of an ecclesiastical censure can never be obviated except by an ecclesia stical act. But relief from this constraints are because are because quarter a Iso, except in such cases as are hereafter to be meritico ed, is precluded by the principle involved in a second conclusion which irresistibly

volved in a second conclusion which irresistibly results from the premises already established.

The pri neiple is this—all acts of a Church of Christ flor ie by the highest judicatory which she acknowle liges, are to be regarded by other Churches as the acts of him who hath said, Whatsoever thou she it bind on earth shall be bound in Heaven, and wis absorver thou shall loose an earth shall be to the property of the property o

Oth r Churches, neither individually nor collective ely, can take; upon themselves to annul or set as side such acts, without a criminal disregard to that authority which Christ has given to the and vidual Church by which the said acts were dote, and with out a palpable violation of the rights of sovere ignty and independence which belong to it are acting to the further than the furthe of long to it, acc ording to the fundamental principles of Congre gationalism. But it will be said, all Churches a re fallible—all are liable to act under the influer acc of prejudice—all, in some cases, may consule may censure with hem or excommunicate their members he whatever authority Christ has invested them, he will not sanction unrighteous. This is readily conceded. Churchproceedings. T

oubt do sometimes judge and act erroneonel But this circumstance alone canfere with tl peir discipline. What is there human aot the same liability? Civil govern-Apostle tells us, is an ordinance of God; oes not know, that the administrators which has nent, the but who overnment sometimes act improperly, nanner which is oppressive to individu-however, would it be admissible, would ral good allow, that a foreign power als? Still the gene should t the upon itself to judge the correctness is, and to control or set them aside at Would not such a constraint upon, or of its ac leasur rather say prostration of its sovereignty, consequences unspeakably more injurious ae partial wrongs which might be enquesed ividuals? The same remarks will apply ally government. God has declared it to be july of children to obey their parents. But

parents may misjudge—parents may issue their commands under the influence of improper helings. On this account however, will you allow other persons to interpose their authority, and to protect the children in disobedience? Would not the admission of such interference prostrate all family government, and utterly defeat its benefit family government, and utterly defeat its benefi-cent designs? Would not such a remedy for par-tial evil, become the source of unspeakably great-

er ones?

But kask, if the same objections which lie against foreign interference in the two cases which I have stated, do not lie with equal force certainly, against foreign interference in the government and discipline of the Church? Christ, government and discipline of the Church? Christ, we have seen, has given her authority to manage her cwn concerns; but of what avail is this authority, how does it enable her to secure any one of the objects for which it was given, if its acts are constantly hable to be controlled or set aside by other hodies? Will refractory members be awed by her discipline, when the understand that they have only to seek foreign as and may find protection?

What though by allowing the principle of interference by other Churches, you might convect some partial evils; and might relieve some in vividuals from the wrongs which they suffer; still, would you not in effect undo what Christ has done in vesting his Church with authority to

would you not in effect undo what Carist has done in vesting his Church with authority to manage her own concerns? Would you not defeat all the wise and beneficent designs which divine wisdom proposed in the institution of the Church—the discipline and spiritual improvement of its members? Would you not reduce her sovereighty and independence to a more her sovereighty and independence to a mere name, a nonemity? For, if what a civil ruler, a parent, or a Church, solemnly do, is constantly hable to be undone, I say without the fear of con-tradiction, their independent rights and authority

are at an end.

But still, I hear it said in the form of an object tion, It is a hard case for persons, and it may be Christian persons, to abide under an unjust ecclesiastical censure. The fact in the objection is not denied. But it may be said in reply to it, that the evil in question is one which is incident that the evil in question is one which is incident to every institution, civil, parental or religious, where human beings are concerned in the administration of authority. But as each and all these institutions are confessedly the ordinances of God, the evil, in many cases certainly, is to be submitted to, as among the inevitable calamities of life. Besides, the suffering individuals in the case supposed, enjoy the support and consolation of a good conscience. They know too, that painful as it is to endure unjust censure and to be deprived of the privileges of the Church. to be deprived of the privileges of the Church, their personal salvation will not be affected by

their personal salvation will not be affected by these circumstances; and that they will find ample redress at the day of judgment, if not before. But may not such persons call neighboring ministers and Churches to their relief, in the character of an Ex-parte Council or in the character of a Council of some other name or denomination different from a mutual one? I answer they may not? or that if they do, their call is not to be regarded, certainly till they have sought ment of a Mutual Council. This is so manifest. ment of a Mulual Council. This is so manifest, and so well known to have been required by all respectable usage since the first establishment of a congregation, that I should deem it a loss of time to offer any argument in support of its cor-

It is true, that Ex-parte Councils, called for the reflet of one party in the Church when the opposing one would not consent to a Mutual Council, have in some instances been tolerated; and their decisions, under particular circumstanand their decisions, under particular circumstan-ces, have been decided to have a binding force in respect to pecuniary contracts. Still, I be-lieve that Councils of whatever name, called by disaffected, censured, or excommunicated indi-siduals, without the concurrence of the Church to which they once allegiance, are in all cases repugnant to the fundamental principles of Congregationalism, and are to be regarded as tribu-nals which have no warrant or authority what-

1. it will not I presume be denied, that selfpreservation is an essential and inherent attri-bute of a Congregational Church; nor can such a Church be supposed for a moment to sanction, much less admit into her constitution, any principle which in effect is incompatible with this. But if a Council called by disaffected members of a Church or by persons under its censure, may of a Church or by persons under its censure, may recommend them as in good standing to other Churches, or may form them into a separate Church, then most clearly, we have a power, which, contrary to the will of any particular Church, may separate from it a part of its members. Most clearly too, another Council called in the came property and on the same principle. in the same manner and on the same principle, may separate another part of the Church; and in this way all may be separated, and the Church become extinct. But is it credible, that there should be a principle of Congregationalism by the operation of which a Church may be annihi-lated, and this too, when the right of self-preservation is among its most essential attributes?
Rather must we not believe, that the practice which takes for granted the existence of such a privilege, is an usurpation, and one which sught

be universally frowned upon.

2. Ex-parte Councils are equally repugnant
What could to the common sense of mankind. What could be thought of more absurd, than that a man accused of an offence, should be allowed, when he comes to trial, to choose his judge and jury from the circle of his friends? Or, that in a case of controversy with his neighbor, he should established. lish for himself a tribunal, make his own state ments, obtain an acquittal, as he can scarcely of doing,—and then hold himself justified in the sight of God and man? Even the Romans would have the accuser and the accused face to face, before they suffered judgement to be passed be-tween them; and can Christian men think it right, or honorable, or acceptable to God, to hear one side of a case and then to judge and act as though they were masters of the controversy. I

3. That Ex-parte Councils have no shadow of authority from the word of God. In the ancient Church, there was no tribunal which resembled then-Christ and his Apostles did not allude to them-the records of the primitive Church give

us no example of their existence.

I do not hesitate to say therefore, that person who feel themselves aggrieved by the acts of a Church, cannot lawfully obtain relief from an Ex-parte Council, so long as the Church which has dealt with them, is acknowledged to be a Church

When it is judged to have lost this character, and of course to be divested of that authority which Christ had given to it, then and not till then, may oppressed individuals seek relief from

other Churches, without the consent of that to which under other circumstances they would have owed allegiance. I say too with equal confidence, that no Churches, nor pasters of Churches, have a right, as an Ex-parte Council, or as a Council called by disaffected or censured members, to sit allegement upon the acts of a sister Church, or in judgement upon the acts of a sister Church, or condition of another feeble church. "The number of male members belonging to the church in a right, as an Ex-parte Council, or as a Council called by disaffected or censured members, to sit in judgement upon the acts of a sister Church, or to do any thing which shall in effect render those acts null and void, till they have first sought and obtained evidence that she is chargeable with great corruption of doctrine or practice,—till they have solemnly admonished her of her crimes,—and till they have judged, in the manner that the nature and circumstances of the onse require, that she has no longer standing or authority in the kingdom of Christ. For, she is either a true Church of Christ, invested with authority by him to manage her own concerns, or she is no church. If they allow her to be the tarmer, then all the reasons which I have urged, go to show that any interference with her judged acts is utterly inadmissible. Nor let us be imposed upon by the open man or appearance sthings. If a body of men do form themselves into what they call a Council, and go through the form of a trial or excommunication, and publish a result,—still, if this self-created judicatory is repugnant, as I have shown it to be, to the spirit and principles of Congregationalism; if it be contrary to the common sense of mankind: if it derive no authority Congregationalism; if it be contrary to the common sense of mankind; if it derive no authority tom the Scriptures; if in its very nature it be incompatible with the rights and independence of the Churches; and what is worse, in direct opposition to the authority which Christ has given to them, its acts surely have no validity nor

en to them, its acts surely have no validity nor force whatsoever.

And sup ose that in the exercise of their assumed powers, such a body of men should wrest certain persons from the discipline of a sister Church, with all possil formality, declare them henceforth to be a distinct and regular Church of Christ, would this act make them such? Does the mere circumstance that a certain num-ber of individuals, on their own responsibility, regardless alike of the established order and in-dependence of the Churcles, take upon themdependence of the Churches, take upon them-selves to proceed in this manner, make them in fact a judicatory in the kingdom of Christ, whose decrees are to be acknowledged as valid and binding? If it be indeed so, then I say, a prin-ciple is established which in its operation, may divide and destroy every Church in New En-gland. If a Church has any rights, any inde-pendence, any authority derived from Christ to bind and to loose within its own jurisdiction ac-cording to its sense of duty, then another Church ording to its sense of duty, then another Church can never be formed of its members contrary to its will, till the original Church shall be judged to have forfeited its standing, and this after sunta-ble measures have been taken for its reformation. And clearly should the declaration be made that wher Church is formed (I care not by how respectable a selfere dishunal except under

perfectly null and void. And in this connexion, I cannot for bear stating another principle, which irresistibly results from the premises I have established. Whenever a members of an old one continued to its wire that consent, or in opposition to its solemn acts of discipline, no person can obsistently acknowledge both as Churches of Cirist, or extend to them their fellowship—becaus, here are manifestly two ecclesiastical acts in direct opposition to each other,—the act of the orginal Church forbidding other,—the act of the original Church forbidding the persons in question to be separated from its jurisdiction, and the act by which such persons are separated & declared to be put into a Church, standing in direct vication of their former allegiance. Now both acts cannot be valid; both cannot be sanctioned by Christ; for it is impossible for him to sancion contradictions. Nay, the one act or the other is of necessity in direct convention to the atherity of Christ; and of opposition to the authority of Christ; and of course the one C hurh or the other, is in direct opposition to the authority of Christ. But if you know, as in this case you do know, that the one or the other of the wo Churches in question or the other of the wo Churches in question stands in an attitude of opposition to Christ, can you, ought you give thath your fellowship? This seems to me to be acase in which no middle ground can possibly be taken; unless we regard Church order, and Gurch organization, as very light things—things shich may be easily accompediated to our position of expediency, and with modated to our notins of expediency, and with which Jesus Christ, he great Head of the Church has no sort of connexon. I certainly have yet to has no sort of connexon. I certainly have yet to learn the principles which can justify equal fellowship to two ecclesistical bodies, each claiming to be independent and to act in the name and by the authority of Jesis Christ, and at the same time each standing a direct opposition, not to say hostility, to each other.

For th Recorder & Telegraph MASSACHUSETTS DOMESTIC MIS-SIONS-VO. III.

From the journal of a judicious missionary, a extract the following: " n this parish, the as ambly in pleasant weather consists of one hundred and seventy-five pesons on an average rainy weather, or in storus, four or five! On a funeral occasion, the decased being buried "under arms," nearly a theisand people assembled." "In fine, — appears jet too respectable a Society to be abandoned; but having been destitute of the stated ordinance of the gospel for ten years, and having been contending among themselves about a meeting house nearly the whole of that time, they have wisled and almost destroyed themselves If preserved from utter extinction as a Congregational Society, it must be either by some uncommon interpositions of Providence in their favor, or by the sastance of the benevo-

In the parish thus spoken of, there is a church of about thirty members; and in the town, are about one thousand sods. Many of these are connected with no religious society whatever, so far as the support of reigious institutions in any shape constitutes a comexion; and there is no flourishing Society of any denomination in the town. Of course, religious influence, under any felt; and the temporal inter ests of the population are depreciating in uni-form ratio with the decline of their spiritual in-terests. "Not many years ago," said an intelligent citizen of this town, "we were in as flourshing circumstances as neighboring towns-but our people thought the were too poor to support the gospel, and that, rileved from this item of expense, they should gather strength, and in a few years be able to satie a minister and enjoy the ordinances as before. But, we have every year been loosing strength instead of gaining it, and now there is more reason than ever to fear, and now there is more reason than ever to that we shall never again enjoy the privileges which we have so lightly esteemed." The ex-periment will beyond a doubt prove a fatal one,

ber of male members belonging to the 'church in this parish, is eighteen—females, fifty. Two of the males are themselves objects of charity, and being nearly fourscore years of age, cannot much longer be fed by the hands of their brethren. longer be fed by the hands of their brethren. Seven others are able to do very little to support the gospel. Three only are under fifty years, while the greater part are constantly telling us by their silvered locks, that soon their prayers and exertions for the prosperity of Zion must cease. Such being our condition, 'tis no surprising thing, that those who are sinking under the infirmities of age, should shrink from increasing their weight of cares and responsibilities, lest they be no longer able to bear them.—The thought of the present excitement being succeeded by the indifference, apartly and despondency of former years, is chilling as the embrace of death, and appalling as the caverns of the grave. We have indeed arrived at an awful crisis. Our future destiny seems suspended on the events of future destiny seems suspended on the events of the present moment. With every revolving year, our number is diminished. Should religyear, our number is diminished. Should relig-ion continue to decline, what will be our prospects five years hence? Where will then be our hoary headed sires—what the stamp of that preachet who will then be acceptable to this Society?—Could tears more fully represent our feelings, they would freely diffuse upon this paper, and mingle with the ink. But tears can inadequately express that bitterness of soul which dries the tear at its fountain! O that we may not die but live—not merely to feed on charity, but to refund into the Lord's treasury, that which has been so seasonaby bestowed on us—live, to assist in sending the gospel with all its rich variety of blessings to the destitute.—If this step we have taken saver of irregularity, please to regard it as a dying effort, remembering that in the agonies of death, deli-

cacy and propriety are forgotten:"

Comment on a statement and appeal like this must be worse than superfluous; but if they still betray the hand and heart of the softer sex, it will not fail to excite in every mind of serious reflection, the ardent wish that every feeble church enrolled among its members many fe-males whose sensibilities are consecrated to so holy a cause, and who can say with equal sincertry,—" We do not wish to be relieved from any burden, which by straining every needle, can be sustained; we only request, that you will hold us from sinking in the waters which threaten to overwhelm our souls."

It is only necessary to add, that the instru-mentality of the Domestic Missionary Society has been honored of God with a share in the exchament of those exertions and hopes, which it believed will eventuate in the early establishment of a constant ministry over this church and

Allow me to cite one instance more in confir-Allow me to eite one "astance more in confirmation of the precinct is ten it, are the following houses for public worshap, one Congregational in the centre: one Calvinistic Baptist, and one Methodist, near the limits of the precinct;—one Methodist about two miles from the centre; and a school-house for the accommodation of Free-willers. The Congregational metabolists have a public of the second of the centre of the second of the centre of the second of the sec al meeting-house is a very ordinary building. The frame is good. Within, it is finished only The frame is good. Within, it is finished only in part. The pews are built, but it has never been lathed nor plastered. Five or six of the pew doors are broken off, and the tops of two of the pews broken down, and greatly injured. The house is not kept locked, and hence it has frequently been a resort for drunkards. The front report of the pulpit has received one or two pannel of the pulpit, has received one or two charges of shot from a musket. Standing on the floor of the house, I counted ninety holes through the roof. The house is at present decently glazed, and shingles are collecting to cover the roof. Such is the sanctuary of the Living God in -

It is afflictive to put on record details like these. But why should they be withheld? If the favored churches of Massachusetts cannot believe on the authority of a general assertion, that any of their sister churches are impoverished, till they have lost the power of reviving themselves; and if they will not act efficiently till they do believe, there is no alternative left but to enter into details that carry their own sad evidence of truth

This correspondent adds; "As to the character of the people, I need say but little.—Yet even here, the blessed Redeemer has his beloved ones. Here are eyes that see and weep; ears that hear and catch the joyful sound; and hearts that leap for joy at the voice of the heavenly charmer. But great and lamentable ignorance of the gospel prevails among many; and doctrines are inculcated and modes of worship encouraged, which, my judgment, are at a great remove from the in my judgment, are at a great remove from the truth and decency of the gospel. The Society among whom I have labored, are few and feeble; twelve or fourteen families constitute their en tire number. Yet, even here, is a little "gar-den walled around," a company of valiant sol-diers, whose hearts beat high for heaven." "Fourteen may be considered as the true num-ber of the church—of those, seven are males."

Now, Messrs. Editors, if your pious readers in Massachusetts, will examine and believe these statements, and still say, that they do not justify an earnest appeal to their liberality in behalf of Domestic Missions, I beg leave humbly to ask them, what is the purport of these words on the lips of the final Judge—"Inasmuch as TE DID IT NOT TO ONE OF THE LEAST OF THESE, YE DID IT NOT TO ME." SILAS.

QUESTIONS FOR SELF-EXAMINATION. General questions which a serious Christian may propose to himself, before he begins his evening potions.

With what degree of attention and fervour did With what degree of attention and fervour did I use my morning prayers, public or private?
Have I done any thing without a present, or at least a previous perception of its direct or remote tendency to the glory of God?

Did I in the morning consider what particular virtue I was to exercise, and what business I had to do in the day?

Have I been zealous to undertake, and active

doing what good I could?
Have I interested myself any further in the af-

fairs of others than charity required?

Have I, before I visited, or was visited, considered how I might thereby give or receive im-Have I mentioned any failing or fault of any man, when it was not necessary for the good of

Have I unnecessarily grieved any one by word

or deed?

Have I before, or in every action, considered bow it might be a means of improving in the virtue of the day?

Particular questions relative to the love of God.
Have I set apart some of this day to think upon his perfections and mercies?
Have I laboured to make this day a day of heavenly rest, sacred to divine love?
Have I employed those parts of it in works of necessity and mercy, which were not employed in prayer, reading and meditation? General questions, which may be used every mor-

Did I think of God first and last?
Have I examined myself, how I behaved since last night's retirement?
Am I resolved to do all the good I can this day, and to be diligent in the business of my calling?

Particular questions, relating to the love of our neighbour. For every evening.

Have I thought any thing but my conscience too dear to part with, to please or serve my neighbour?

Have I rejaiced or grieved with him?
Have I received his infirmities with pity, not

with anger?
Have I contradicted any one, either where I had no good end in view, or where there was no probability of convincing?

Have I let him I thought in the wrong (in a trifle) have the last word?

Particular questions relating to humility.

Have I laboured to conform all my thoughts, words and actions to these fundamental maxims: I am nothing, I have nothing, I can do nothing? Have I set apart some time this day, to think upon my infirmities, follies and sins? Have I ascribed to myself any part of any good which God did by my hand? Have I said or done any thing, with a view to the praise of men?

the praise of men?
Have I desired the praise of men?
Have I taken pleasure in it?

Have I commended myself, or others, to their faces, unless for God's sake, and then with fear and trembling?

Have I despised any one's advice? Have I, when I thought so, said I am in the

Have I received contempt for things indiffer-ent, with meekness: For doing my duty, with

Have I omitted justifying myself where the glory of God was not concerned? Have I submitted to be thought in the wrong?

Have I, when contemned, first prayed God it might not discourage, or puff me up: secondly, that it might not be imputed to the contemner thirdly, that it might heal my pride?

Have I, without some particular good in view, mentioned the contempt I had met with?

Particular questions relating to mortification. Have I done any thing merely because it was

Have I not only not done what passion solicited Have I received the meconvenienches I count not avoid, as means of mortification chosen for me God?

Have I contrived pretences to avoid self-deni-

Have I contrived pretences to avoid self-deni-al? In particular, Have I thought any occassion of denying my-self too small to be embraced? Have I submitted my will to the will of every one that opposed it; except where the glory of God was concerned? Have I set apart some time for endeavouring after a lively sense of the sufferings of Christ & my own sins? For deprecating God's judgement, and thinking how to amend? and thinking how to amend?

Particular questions relating to resignation and meckness.

Have I endeavoured to will what God wills, &

that only?
Have I received every thing that has befallen

me, without my choice, as the choice of infinite wisdom and goodness for me, with thanks?

Have I (after doing what he requires of me to do concerning them) left all future things absolutely to God's disposal?

That is, have I laboured to be wholly indifferent to whichsoever way he

shall ordain for me?

Have I resumed my claim to my body, soul, friends, fame, or fortune, which I have made over to God: or repented of my gift, when God accept-ed any of them at my hands? Have I endeavoured to be cheerful, mild and

ourteous, in whatever I said or did?

Have I said any thing with a stern look, acent or gesture? Particularly with regard to religion?

Particular questions relating to thankfulness. Have I allotted some time for thanking God for the blessings of the day?

Have I, in order to be the more sensible of them, seriously and deliberately considered the several

Have I considered each of them as an obligation to greater love, and consequently to strict-er holiness?—Wesley.

For the Recorder & Telegraph PRAYER FOR OUR COLLEGES.

Messas. Editors,—I beg leave, through your useful paper, to invite the public attention once more to the proposition which has been so often made, to set apart the 27th of February as a day of Fasting and Prayer for our Colleges. From the time the proposition was first made, I have regarded it with great interest, and have yearly considered it a privilege to observe the day in union with my brethren. If there is to be a learned and pious ministry in the world, the Spirit must be poured out upon the Colleges. If the immeasurable wastes of our own country are to be supplied with properly qualified pastors,—if enlightened piety is to prevail among our civilians, so far as to give stability to our republican institutions—the Spirit must be poured out upon our Colleges, beyond any thing which the world has ever yet seen. If missionaries, in sufficient numbers and with competent acquisitions, are to be sent to five hundred and fifty mil-lions of Pagans and Mahometans, the Spirit must poured out upon the Colleges, beyond what e imaginations of men have ever dared to con-

I was struck with a piece in one of the papers the other day, which ascribed the repeated re-vivals of religion in one of our most favored Col-leges to the habitual prayers of the ministers in the neighborhood; and I have been grieved and astonished to notice, in regard to another Col-

lege, that it seems to be so little remembered in the prayers of its clerical friends on the Sab-

bath, and on more public occasions. I really fear that this is one of the great neglects of Christians at the present day. How can they expect that the world will be supplied with ministers and missionaries, if they do not pray for the influence of God on the Seminaries of Learning? Whence can they come, unless from those fountains? And how from those fountains, unless they are cleansed with the salt of grace? And how can they be cleansed without the prayers of the churches? Is it forgotten that it is made an unchanging rule, "I will yet for this be inquired of by the house of Israel to do it for them."

I understand from good authority, that the revival which is now going on in one of our Colleges, may be distinctly traced to prayers which went before, & among others to those which were offered in one of more of our Theological Seminaries. I could here disclose a scene truly affecting, did not a regard for the feelings of the actors whose modesty would shrink from the public gaze, seal my lips. But I hope the blessed youth in our Divinity Schools will be encouraged, and continue to pour forth their weekly and daily prayers for the Colleges which gave them birth.

'I have not time to enlarge; but I wish some abler pen would take up this subject, and that many pens would touch it, and throw it into every form, and hold it up in all its interesting aspects. I hope that not a Christian in America,

and the pen would touch it, and throw it into a cry form, and hold it up in all its interesting aspects. I hope that not a Christian in America, will fail to observe the 27th of February.

MINIMUS.

RELIGIOUS INTELLIGENCE.

For the Recorder & Telegraph INTERESTING FROM VERMONT.

tract of a letter from a gentleman in Middlebury to his friend in this vicinity, dated Jan. 7. 1826. DEAR SIR,—Knowing the interest you feel in the prosperity of our institution and the cause of Zion, I embrace this opportunity, to give you a brief account of what the Lord is doing for us, in

At the commencement of our College term, in September, it was perceived that a very deep so-lemnity rested on the minds of a portion of our pious students. Soon there were great searchings of heart among all the professors, about 50 in number. In their stated religious meetings many confessions were made; and much humility was manifested. The hopes of some were shaken, and the piety of all, or nearly all, apparently inand the piety of an, or nearly an, apparently increased. They began to act more like Christians, and exhibit a consistency of Christian deportment. Great solicitude and fervent prayer for their impenitent friends and fellow students, succeeded. Nor had they long wrestled in prayer, before it was evident, that their prayers were appropriate of the Hele Spirit answered in copious effusions of the Holy Spirit.

A general solemnity pervaded the Seminary—a solemnity, which might be seen and felt. Nearly all the members shewed evident signs of unusual to the seminary of the seminary. sual seriousness. A large portion of those who had lived without hope, became anxious; and several were soon under deep conviction. In the course of three or four weeks, a few began to induce became access for the course of th course of three or four weeks, a lew began to in-dulge hopes; and came forward as living wit-nesses of renewing grace. The work continued with great power and-steady progress in Col-lege, till about the beginning of December; when a large portion of our students leave us for three months, including the vacation of seven weeks, At that time nearly 20 had indulged hopes of pardon; and several others were deeply serious. It is now vacation; and we hope and pray, that those who went away serious, will find peace in believing; and return with a full purpose of heart, to consecrate themselves to of God.

This revival, which has been peculiarly pleasing in its character, has not been confined to the College. Unusual seriousness, soon after its commencement anneared in this ciliparently been been again. Perhaps 100 might be safely accounted as fruits of the revival. And at no period has the work appeared more interesting, than at the present moment. It is rapidly spreading through the town; and we are expecting great things.— Nor is the work of reformation confined to the town of Middlebury. The whole region for 30 or 40 miles seems to be more or less moved. In Rutland, Castleton, Pawlet, Cornwall, Waybridge, Vergennes, and Burlington, in this state; and in Hartford and Granville in N. Y. we may say with confidence, revivals have commenced; and in some of these places with great power. From several other towns we hear favorable reports. We have, indeed, great encouragement to hope for a general and powerful revival. Let us have your prayers, and the prayers of your beloved pastor, and other Christian friends to whom you may see fit to communicate this intel-ligence from the North.

LATE REVIVAL IN GENEVA, N. Y. To the Editor of the Western Recorder,

SIR,—It is now about a year since a revived of religion became visible in the congregation under my care. Some symptoms of this work of grace had been noticed and mentioned, in private conversation, two or three months before; but it was not distinctly remarked, and publicly spoken of as a revival, until about the middle of December. From that time until the middle of July, meetings, instead of one evening, as had been customary, were held every evening in the week; and for about four months of this time, were generally very full. I speak now of evening meetings, in the village; for besides these, there were four or ave meetings every week in other parts of the congregation.

The extraordinary excitement began to abate

in the month of April: and in July and August, was very little of it visible. This awakening commenced, as is usual, among

This awakening commenced, as is usual, among the numbers of the church, and was extended to others, in answer to their prayers. The same doctrines of grace which had been preached, without any extraordinary effect, since the revival in 1919, were now applied to the conscience by the Divine Spirit, and were, we trust, made the power of God unto the salvation of many. I know of no particular sermons that were instru-mental of producing an uncommon effect—unless I should except two, preached in October 1824, on the character and work of the Holy Spirit. The congregation on that day, was unusually solemn. We seemed, at least, to feel in some measure, our entire dependence on the influence of the Spirit of God. During the winter, this subject was frequently presented to the people in our conference room; and I cannot but believe that if it were more frequently introduced in all our religious meetings on the Sabbath, as well as at other times, good effects would result from it.

"Not by might, nor by cover, but hy my Saint."

in our hearts by the Holy Ghost"—"Walk in the Spirit, and ye shall not fulfil the lusts of the The fruits of this revival, so far, I mean, as relates to the visible church, or a public profession of religion, may be thus stated—in Feb. we received on examination, 40—in May, 76—in August, 12—in November, 6—making in the whole already received, 134.

"Not by might, nor by power, but by my Spirit, saith the Lord"—" The love of God is shed abroad

A few, say four or five, date their hope previ-ously to the commencement of the revival; and a considerable number, date the beginning of their considerance number, and some as early as the number of 1924. But their serious impressions

e not generally known, till. December, 25 a-

bore stated.

Of those who have made a public profession or religion, there are—married men, 21—marrie women, 27—young men, 33—young women, 53—Total, 184.

Among the heads of families, there are none ver fifty-five, and among the young people, there re none under twelve years of age.

sides the above 134 received on examination Besides the above 134 received on examination, 17 have been received from other churches on certificate, making an addition to this church of 151 in the course of the year past.

Geneva 19th Dec.

Henry Axtell.

Extract of a letter, dated Jan. 7, 1926, from a clergyman in Newbury, Vt. to Prof. Hall of this city. "The Lord is doing great things for this people, whereof I am glad. In the judgment of charity, eleven or twelve are born into the kingdom of God, and made heirs of eternal life :- ar eight or more are under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preached

MISSIONS IN INDIA.

For the Recorder & Telegraph. extract of a letter from a Clergyman in Calcutta to a ger tleman in the vicinity of Boston, dated July 20, 1825. "It will give you pleasure to hear that some little good is in progress in this dark country. At Pallamcottah and the neighbourhood near Madras, more than a hundred families have joined themselves to the Lord. They have burnt their themselves to the Lord. They have burnt their idols, and converted their temples into places of Christian worship. Under this Presidency good is certainly done, though nothing great appears. At Chunar, Mr. Bawley labors with a zeal not unlike St. Paul's, and many believe in Jesus who dare not confess him, for fear of their countrymen. We wait with patience for the latter rain, when true disciples shall spring up as willows by when true disciples shall spring up as willows by the water courses, and when this whole desert shall become as a fruitful field. I rejoice to hear shall become as a fruitful field. I rejoice to hear from Mr. Newton, that in America you are not only helping us, but that you are doing much to civilize and convert your own poor lydians.— May you succeed in all things; and may America and England know no other rivalry than that of doing good." I am, dear Sir, most truly and sincerely yours,

Thomas Robertson.

The London Missionary Chronicle contain brief account of the proceedings of the English missionaries at Malacca, during the year ending July 10, 1924. It is stated, that at the morning & evening worship in the Hall of the Anglo-Chinese College, about 40 persons attend; and in addition to these, in the morning, about 70 Chinese youths from the Fuhkeen school. The number of stud-

MISSION AT MALACCA.*

ents in the College is 28, who are making a good proficiency in the knowledge of Christianity.— There are connected with the mission 8 schools, seven of which are Chinese, and contain upwards of 200 scholars, which is twice the number that had attended in any former year. In all these schools Christian books are used, and are taken home by the scholars, and read in many instances, by their paronts. There had been distributed, since May 1823, 272 Chinese Bibles, 972 Testaments, and 14,100 Tracts. In the privaing estab-lishment, 14 men are employed, 10 of whom are Chinese. Medical aid is daily given to the poor gratis. The number of patients, during the year, gratis. The number of patients, during the year, had been from ten to twenty every morning.

Chinese Emigrants.—Mr. Medhurst, in a letter dated Barsvia, Sept. 1, 1824, states the number of

Chinese emigrants residing in different that of the East, at upwards of one million. - onr. Mirror.

A large peninsula of India beyond the Ganges.

A recent arrival from Madras brought ac-counts of a man who had been baptized a short time before, by a Missionary of the Church Mis-sionary Society. When his determination to be sionary Society. When his determination to be baptized became known to his relations, several who lived with him, forsook him, others threat-ened him, and the wife of his bosom refused to return to his house. After some struggle be-tween natural affection and a consciousness of duty, and having received much appropriate advice from his teacher, he went to him, "quite composed, and with joy in his countenance. transgress against those words which you men-tioned. I must love Christ, more than my wife and friends. I will commend all things to God, and trust Him. He will take care of me. I sin-cerely wish, in the name of the Lord, to be bap-tized tomorrow." He was baptized accordingly, ized tomorrow." He was baptized according, ized tomorrow." He was baptized according in the presence of many heathen, besides the usuant the presence of many heathen, besides the usuant the presence of the same evening, "The same evening," al native congregation. "The same evenin the Missionary writes," Cornelius (the name the Missionary writes, "Cornelius (the name he had received at his baptism) was summoned be-fore the Headman of his caste. This man had formerly been very kind to him. When he went with the catechist, he was asked why he had acted so foolishly as to embrace the Unristian re-ligion: he replied, 'I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ.' He (the Headman) answered, 'That is your He (the Headman) answered, That is misled mind, which makes you think thus what can you know that it is the word of the True His reply was, 'Permit me to say, honey is sweet, but its sweetness is known by hi who has tasted it: knowing no taste, nor what sweetness is, a man cannot conceive, by any description, the sweetness of honey. Read but our True Vedam; and, if you seek carnestly the sal-Vedam; and, if you seek carnestly the salvation of your soul, you will then know that it the word of the True God.'" [Hough's Reply.

SANDWICH ISLANDS.

Extract from Rev. Mr. Stewart's Private Journal. The native monthly prayer meeting was well at-The native monthly prayer meeting was well attended and interesting this afternoon—as was the conference also. This was opened by a very spirited address, to about an hundred persons present, from the powerful chief Kaahumani: he was followed in much the same manner by Karaimoku, after which the whole company entered into a free and promiscuous inquiry, on the subject of the three regular sermons, that had been preached in the Chapel since the preceding Monday. It is indeed, my dear M. encouraging and delightful, to see the deep and tender interest with which to see the deep and tender interest with which to see the deep and tender interest with which so large a company, from the very highest to the most obscure of this people, entered on the discussion, and listened to enlargements on the things that concern their everlasting peace.

To see, as I have but lately seen, an interesting, intelligent, and youthful chief, who but a year ago was a drunken and debauched idolater, but who now gives good evidence of an entire change of character and of heart, come, and with an expression of benignity & tenderness exclaim, "aroha—aroha nio—aroha nui roa," (love you "aroha—aroha nio—aroha nui roa," (love you—great—very great love to you,) while the starting tears and faltering voice interrupted further utterance; -and to have the full conviction, utterance;—and to have the full conviction, that this declaration of his affection arose simply from an overpowering sense of gratitude to the man who had made him acquainted with the words, and brought him to the light of eternal life, would be sufficient, I do not hesitate to believe, to make the coldest Christian that ever felt an emotion of the supporter and advecte of genuine piety, the supporter and advocate of missions, and the warm and zealous friend of the heathen. [Christian Advocate. NEW ZEALAND MISSIONS.

A letter from a settler at Marsden's Vale, Bay of Islanda N. Zealand) dated April 11, 1825, mentions the destruction of the brig Mercury, a whale-ship, by the natives, and the narrow escape of the crew from death. It also gives the following information relative to the affairs of missions

After consulting us, our Wesleyan friends have After consulting us, our Wesleyan friends have come to the determination to give up their station [at Wangaroa] as, from the reports they have made to us, we consider, with them, that, should they stay, their lives would be in danger. Mrs. Turner and family are at Kidde-Kidde. Messrs. Turner, White, Stack, and Hobbs, are going backward and forward, and getting away a few of their most valuable articles. They are hourly expecting the natives to make a rush upon few of their most valuable articles. They are hourly expecting the natives to make a rush upon them, to take their property, &c. may the Lord preserve their lives! Mr. White is at present with us, quite worn down: it is impossible for me to tell you how much these dear people have suffered. The natives of Wangaroa have often these tened what they would do as have many threatened what they would do, as have many times the natives of the Bay, but of late they have put their threats into execution. The above-mentioned affair has had a great tendency to east a gloom over all our minds. What will become a gloom over all our minds. What will become of us God only knows, but I believe we have nother than the large state in the Lord's; ing to fear in the Bay. The battle is the Lord's; and if we fight valiantly, we cannot but conquer.

Pray for us.

"Ah! my dear sir, a is the preached Gospel that is worted in New Lealand: the people are willing to hear, if people were so willing to preach. I have no doubt but better days are near preach. I have no mount but better days are near at hand for New Zealand: the hand of God is very visible here; Ob.) pray that a missionary spirit may be poured out on this mission. My dear friend and brother, Mr. Wm. Hall, is just embarked for the colony, on account of ill health. I believe the time is not far distant when the Lord will take him to himself."

NIGHT SINGING OF THE CHRISTIAN NAMAQUAS. Mr. Shew in the following passage describes a cautiful scene in the South of Africa.—I was beautiful scene in the South of Airica.—I was prevented from sleeping the greater part of last night, by the singing of a company of Namaquas. Not being able to sleep I rose about midnight; and going to a rock by the side of a hill, I sat unobserved by mortal eye, and was both pleased and profited by the solemn devotion of those around. Instead of the Tom-be and Pot-dance, the nocturnal amusements of the old Namaquas, the whole place was enlivened with sones of prairies to whole place was enlivened with songs of praise to Him who died for the world. The singers went Him who died for the world. The singers went from house to house. It was pleasing to see the nighly fires brighten up as they approached; the ascending flame seemed to hid them welcome, and the readiness with which they were joined in their devotions fully confirmed it. Several of the females sung what may be termed extemporary seconds; and though totally unacquainted with music and science, yet the combination of sounds music and science, yet the combination of sounds produced harmony. What I witnessed on this occasion appeared a sufficient reward for all the toil of past years. Let every thing that hath breath praise the Lord.

LETTER FROM NOUNT CALVARY.

From the following letter of the Rev. Jonas King, Amercan Missionary at Palestine, to his friend in this country which has been politely put into our hands for publication t will be perceived that Mr. K. is now probably on his way from Jerusalem to this country. Mr. King was appended several years since Diseaser of Oriental languages in the of acquiring a knowledge of the Arabic language. His vise it to Palestine was seen the beginning intended to be mere ly temporary

Mouni Calvary, April 11th, 1825. In all nesbridge face toward that happy country I expect, by the leave of Providence, to take my last look of Zion, Calvary and the Mount of Olives in about a fortnight from this time. But though I may no more behold the place where our Lord was crucified, I trust I sall not lose sight of his death and sufferings. Though my feet may no more pass over the brook Kedron to the sorrow-ful garden, or ascend the Mount of Olives, and hough it may no more be said to me, " come and see the place where the Lard lay," still I hope to emember, that he bore the jurden of my guilt, that he has risen again for our-justication, has ascended to glory, & ever lives to make intercession for his people. Christ is every whee present, and he goes before his disciples, whether they be in Judea, or Galilee, whether in Asia or America. Wherever we may be, if we are Christs, he makes his abode with us, dwells in us, and is formed in us the

hope of giory. I may not see again Mount Zion on earth, or taste the waters of Siloa, which flow beneath; but I hope to stand on Mont Zion above, and taste that life-giving fountain which flows from the throne of God and the lamb.

This spot is, and ever wil be, to me, interesting; nor shall I forget Jersalem, till my right hand forget her cunning. It is endeared to me by the association of a thusand sacred scenes that are past, and here I an to leave some of my friends and companions in Christ. For their sakes, "I will now say, Perce be within thee."

O Jerusalem! Jerusalem when shall the glory which is departed, return; and peace find with

which is departed, perture; and peace and within thee a dwelling?

When shall the "wiste places of Jerusalem break forth into joy, and the Lord make bare his holy arm in the eyes of all the nations?" O pray for the peace of Jerusalem. They shall presper that love thee. "For Zon's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteen peace of the peace of until the righteousness thereof go forth as bright-ness, and the salvation thereof as a lamp that

burneth."
May this be the language of every Christian.
till Israel shall be gathered, the Iulness of the
Gentiles come in, and the earth be filled with the
knowledge of the glory of he Lord, as the waters cover the seas.

N. Y. Obs. burneth.' ters cover the seas.

INTERESTING CASE OF CONVERSION.

A letter from Mr. Helland, missionary at Candy's Creek, among tie Cherokees, where a little church was formed 25th Sept. last, to which six natives were admitted, contains the following account of the conversion of a man by the name of Stephen Forenan: "He is a youth whose heart was wrought upon

in the year 1823, in sich a manner, that he covenanted, if God willd deliver him from dreaded danger, (which was the cause of his vow) he would devote himself to the service of God through life. He was then at a reveiling, but never attended a meeting for that purpose, or any thing of the kind, but once afterwards; which transgression was a source of continual grief to him. A severe ind dangerous sickness, grief to him. A severe ind dangerous sickness, with which he was short; after attacked, served one him with which he was short; after attacked, served to deepen his religious impressions, and force him to the Bible, the only eathly guide with which heaven blessed him in his great emergency. This, he says, was a great blessing; yet, so ignorant was he, that a great part of the Bible was to him a sealed book. Newithstanding his way was dark, he groped along by the faint glimmering which shone in his path, hoping and believing that a kind God would at last cause his path to terminate in the parew was that leads to to terminate in the narrow way that leads to heaven. In this trying situation he remained during the last year, disdaining all parties of

pleasure, and firmly believing that his soul had little to do with the vanitres of time.

Though he resided but three and a half miles distant, I did not become acquainted with him till distant, I and not become acquainted with him tin the early part of the present year, except by hear-ing, once or twice, an expression which had be-come proverbial with some, viz.: There is the person who never altends frolies, nor does any thing verong. As 2000 as he heard of our Sab-bath School, and little sanctuary, he attended; and I think he has never been absent on the Sab-th since. Vight soon buyet in upon his windbath since. Light soon burst in upon his mind He saw more and more the plague of his heart till at length his burden became insupportable. He car's himself into the arms of the Saviour, to whom he was directed. He was received, and who'n he was directed. He was received, and enabled to rejoice with joy "unspeakable and full of glory." Since that happy moment, he has apparently been the subject of more exalted and uninterrupted spiritual enjoyment, than I ever saw exhibited in any other person for the same

length of time.
"He suffers shameful & gross abuse for Christ's letter to me, he says, 'My brethren are very angry with me for becoming religious; but I cannot hate them, my soul pities them.'"—South. Intel.

AWFUL DEATH OF A SAILOR.

A Member of the Betbei company was called upon with a request to visit a sick sailor, lying in a house of ill fame. On inquiry who this person was, the following melancholy particulars were ascertained:—This poor sailor (a young man) had only the preceding day arrived from Baltimore. On leaving the vessel in the evening, he we'ld, not to a Bethel prayer-meeting, to return the next to Almighty God for his mercies towards him—but to a house of infamy and vice, to wards am—but to a house of infamy and vice, to pass the night. After some few hours spent in rice and madness, he retired to bed with a companion in guilt. At midnight he was suddenly awakened with an excruciating pain in his bowels which baffled all attempts to remove it, though he was attended by 3 medical gentlemen. In the morning the Bethel friend visited him, and in the most affectionate manner stated to him the awful and dreadful consequences of sin, aid expressed en lay on the brink of perdition-but told him there was a Saviour, Jesus Christ, who could save to the uttermost, to whom even the vilest were permitted to return. After some further conversation of this kind, the poor sailor appeared much alirmed in mind. He was asked if he felt sorry for his sins. His only answer was, (and that with much emphasis, "O sir! O sir!" The friend exhorted him to pray, and seek for mercy through our Lord Jesus Christ. He cried, "Yes, sir, yes, sir; yes, sir," The friend prayed with him, and left him; this was on Saturday. On the following morning he called again. He was conducted up stairs; but, ah! the noise of mirth was hushed; the groans of the dying had ceased; and on the couch where he had anticipated the pleasures of sin, there lay, cold in the arms of death, this poor wavetched dariner! Well may the wise man ray, "The house of the strange woman inclineth unto death, and unto the dead. None that go to her return again, neither take they hold of the path of life." This has been awfully exemplified in the above case.

MAINE SABBATH SCHOOL UNION

MAINE SABBATH SCHOOL UNION.
Agreeably to appointment, a meeting was held, on Wednesday evening last, in the Academy Hall, for the purpose of organizing a State Sabbath School Union, auxiliary to the National Union. The meeting was wall attended, consisting of numerous clergyman and distinguished gentlemen from various and distant parts of the State. Clergymen of several different denominations of Cheiglages, were proportion with intioner reducity important to all. The meeting being called to order, Governor Parris, was chosen Chairman, and Rev. P. S. Ten Brocck, Secretary. The throne of grace was then addressed by Rev. Mr. Wiley; after which, the Rev. Mr. Wiley; after which, the Rev. Mr. Wiley. bur, agent of the American Sunday School Union bur, agent of the American Sunday School Child, gave an exposition of its plan, and of the benefits to be derived from a connection with it. A resolution was then passed, that it is expedient to form a State Sabbath School Union, auxiliary to the American Sunday School Union. A Consti-tution was provisionally adopted until the Annu-al Meeting of the Society.—Ch. Mirror.

RECORDER & TELEGRAPH.

BOSTON, JANUARY 20, 1826.

THE BIBLE AND DESPOTISM. It is a remarkable fact, that the charter of our

alvation is also the charter of our freedom. Traeing back the line of history to its source, we shall find at every step, that just in proportion as the Bible has been known and read, its authority acknowledged and its principles felt, in the same proportion the blessings of rational liberty have been enjoyed. We mean not, that one particular form of government has always prevailed in such cases; but that whatever may have been the form of government, the rights of the people have been respected, & their wishes mainly consulted

It is true that until the invention of printing in 1440, the Bible had never been generally circulated; and it is equally true, that up to that time there had been but little of genuine freedom in the world. If any exceptions should be made to this remark it is doubtless in favor of Greece, Rome, and Venice. There are different opinions, we know, as to the degree of freedom actually enjoyed by these nations in their better days but all will agree that it was not of long continuance, and that even while it did continue, it was accompanied with innumerable abuses. They will agree further, that in every case, it was a last superseded either by anarchy or despotism. Now with the knowledge we have of the abomi nations which prevailed in those republics, one and all, it is hardly possible to avoid the conclus ion, that their fall was a legitimate and necessary consequence of their moral degradation. Their freedom was not a rational freedom-it happened to them prematurely, and it perished prematurely, because sustained by no aliment of virtue.

It is not our design to dwell upon the events of the Middle Ages in illustration of the principle we have assumed; nor much, upon those which burst forth upon the world at the period of the Reformation. Yet no one who has at all examined the subject, can fail to have remarked, how certainly and almost simultaneously, in the mighty movements of that day, the progress of liberty kept pace with the progress of the Bible. The north of Germany, Switzerland, and Geneva, where the Scriptures were first extensively circulated, and their truths enforced by such men as Lufher, Zuinglius and Calvin, were foremost in throwing off the yoke of oppression; while in Great Britain, where the progress of the Reformation was more gradual, and withal somewhat later in its commencement, it required a longer time for the rights

of the people to be acknowledged, and their privileges conceded. Other nations, such as den, Denmark and France, where the influof the Bible was less extensive or less powers either exhibited a struggle between freedom as despotism, or else shared a moderate degree of former, modified at different times by a change character and circumstances.

We have said that in England the progre Bible and religious truth was gradual. Yet were many individuals, who at once drank into the spirit of Luther & Calvin. They out earnestly for purer administrations i house of God, and more conformity to thela Christ and primitive Christianity!" They pressed themselves "desirous, not only to att the worship of our Lord Jesus Christ, with a fee dom frem human inventions and additions, but so to enjoy all the evangelical institutions of worship." They built their religion, & in a gre measure their politics, upon the Bible. The found there, no such immense distinction between man and man, as they were accustomed to behal In this respect also, they desired a reform. Bu by going so far beyond the general views of the nation—by thus framing and cherishing a system of opinions independent of former corrupt docmas,-they brought upon themselves, as might have been expected, the iron hand of persecution Multitudes of pious, peaceable Protestants," Sans Mr. Owen, "were driven by these severities to leave their native country, and seek a refuge their lives and liberties, with freedom for the worship of God, in a wilderness, in the ends of the earth."

Here is to be found the origin of all that is noble or pious, or free in New England-we might a most say, in this vast nation. True, they were driven into "a wilderness;" but they brought with them their Bibles and their unconqu love of freedom. In the darkest hours which pr ceded the Revolution, they were rather rule than ruled. And when at length they saw the rights invaded, their wishes contemned, and their interests trampled upon, till they deemed resis tance a duty, what power on earth could subduthem !- And why were they invincible? Because they had undertaken resistance on the strength of Christian principle. Almost within call where we now write, the fire of freedom was first blown into a flame; and it spread over the last with the rapidity of hightning. Men knew the ights, they had learned them from the Bible.

Look now to our sister Republics, which have to recently sprung up in south and central America. Does any one doubt that these astonishin advances in the cause of freedom, are attributable under God, to our own example? Surely, in the ignorance and heartlessness engendered by o pression, those states were sunk too low,--" their necks were too much bowed," to aspire to such riumph; had not the independence of these United States, achieved against a far more powerful for & with a population of scarcely 3,000,000, encoun aged and stimulated them to go forward. They are now borrowing, to an extent that the most sur guine could not have nopeo an, our principled government and civil institutions. Some of the have gone so far as as to renounce the most invesrejumces, in accommodation to our system of conduct-have declared that the Pope has no right to interfere in their temporal concerns,have proclaimed universal toleration of religion. -have formed Bible Societies and established schools-& are making a rrangements for still further assimilation. At this moment, an Agent is in our country from Mexico, that strong hold of Catholicism, for the express purpose of learning the nature of our institutions, with a view to the establishment of similar ones in the country to which he belongs.

If we are right then, the independence of all the new Republics, Mexico, Guatamala, Colom bia, Peru, Upper Peru, Chili, and La Plata, may be traced, through the example of the United States, to the influence of the Bible. And as Scripture principles shall hereafter be cherished by them or abandoned, so in all probability will be determined, either the continuance of their freedom, or its relapse.

We wish now, for a moment, to direct the attention of our readers to another field of observation.-The Pope, as is well known, has uniformly opposed the general circulation of the Bible under the pretext that the common people are liable to misunderstand it. That they will not, it left to their own common sense, understand it according to the strange interpretation of the Roman Church, is beyond a doubt. And here, we have no hesitancy in saying, is the real ground of his opposition. He knows well, that a nation of "Bible men," as he pleases to term them, can never be wheedled into a belief of Popish infallit ility; nor be made to submit, body and soul, to his unholy domination. He knows that, were the So riptures generally in the hands and hearts of the trullions who submit to his pretended authority they would learn their own rights and his imposture; and thus the "craft by which he has his wealth," would be in danger. Hence his late Bull against the British & Foreign Bible Society, exceeding in bitterness and blasphemy any of the Bulls of his predecessors. Hence also the orders issued in 1824, throughout all the Syrian convents, by his agents the Propaganda Society, against the whole company of "Bible men" in the Fast. And hence the Firman of the Ottoman Emperor, which is known to have been instigated by the Pope, forbidding the circulation of the Scriptures in any part of the Turkish dominions.

Without doubt this is a sagacior is policy; and since the subtle master from which it was learned is not careful to limit his instructions to the Pope, we find the Holy Allian ce pursuing the same course, and for the same or s imilar ends With the help of human depravity, their success is triumphant. From all we can gath er, a Bible in the hands of a Catholic layman, es pecially if he belongs to the class of common p sople, is a strange thing throughout Europe. The conse-

quence is-precisely what was intended. And here, if we mistake not, is to be found a key to the late extraordinary movement s of the Emperor Alexander, in relation to the Russian Bible Society. For a time this Society pursued a distinguished career, and promised to supply with the word of life, not only the Russian gopt

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other despotic sovereigns of Europe, so powerful an opposition has been raised against this institution, that its noble President, Prince Galitzin, has found it expedient to retire from that office; and, at the same time, has resigned his station as Min-ister of Religion, which is now filled by an Admiprogress of the ral! Its excellent Secretary, Mr. Papoff, and sev-They "che ations in the y to the law of eral other persons connected with the censorship of the press, have been vexed with a trial by the Criminal Court, respecting a book published by the evangelical Gossner," which it was said contained some reflections on the notions of the They ex-Greek Church concerning the Virgin Mary. In short, the Russian Bible Society is completely t, with a freeparalyzed in its exertions, and appears to be dying a lingering death. The Scottish Missiona ries at Astrachan, who had intended to print a n, & in a great Bible. The new edition of Henry Martyn's Persian Testation hotween ned to behold eform. Bu ment, have not only relinquished that purpose, but despairing of usefulness where so many obstacles were thrown in their way, have quit the station and the empire. The Crimea mission has also views of the been given up, for similar reasons; and the sta-E a syster tion at Karass, the only remaining one in Russia corrupt dogestablished by the Scotch Missionary Society, has s, as migh passed into the hands of German missionaries. These facts are full of import; and prove beyond a tants, "say doubt, that in the opinion of those most nearly inverities terested, the Bible is an enemy to despotism. a refuge fo

If the ground we have taken be correct, how urgently does the duty press upon every free na-tion, to circulate the Bible. It is alike the charter he ends of the of their civil freedom, & of that far more glorious that is noble. liberty with which Christ makes his people free. we might al-Into whatever region of darkness it penetrates, they were train of light is shed along its path, brighter than hey brought the sunbeam, and more beautiful than the evening s which presky. The blessings which it brings, are too great to be embraced in the compass of this world ather rulers -they extend into eternity, and to the throne of ey saw their God. " Spread it then and let it circulate." , and their emed resis-ould subdue le? Because FRANKLIN TYPOGRAPHICAL SOCIETY.

This Association was instituted in Februry 1824, by the Journeymen Printers of this city and vicinity; principally for the landable purpose of encouraging "industry, so er habits and fidelity," and "relieving its memlers" when

the change! Since the alliance of Alexander with

distressed by sickness." The subscriptions and initiation-fees constitute a fund for this purpuse.

The Annual Celebration was held on Tuesday evening last, at Concert Half—where were present the Mayor of the City and a number of Master Printers, as invited goests. We were much gratified to find that the excreises were of a religious character; and that they were conducted with the strictest propriety and solemnity. We cordially wish our junior brethren of the eraft, success in their benevolent design. The following was the Order of Exercises :-I. Music by the Band .-- II. Hyun.

of O come, loud anthems let us sing, Loud thanks to our Almighty King," &c. III. PRATER by the Rec. Mr. Young, who is son of the Senior Editor of the "Palladium."

IV. HYMN, "Glory to God on high!
God, whose glory fills the sky," &c...

V. Address, by Mr. Jefferson Clark, a member

of the Society. He gave a sketch of the history of the Art of Printing; glanced at the numerous and important benefits which is instowed upon the world; made henorable mention of FRASKEIS, THOMAS, and other distinguished Printers; and described the design and advantages of the Society he addressed. It was a respectable performance; was received with applause, and gave promise of the speak

The following Ode, composed by T. G. FESSENDEN. Esq. Editor of the "New-England Farmer," was then sung, —followed by the Benediction and Instrumental Music.

THE ART OF PRINTING. BLEST be the memory of the Sage, Who taught the typographic page To teem with symbols, heaven-design'd, The mule interpreters of mind. The world at length had learn'd to prize The art of speaking to the eyes,
Which had, by modes, which CADMUS taught,
Giv'n immortality to thought:—
When FAUSTUS, by celestial skill, Found means to multiply at will Those silent heraids, of the kind, Which give ubiquity to mind;— Explor'd that Art, which brings to view All that we knew—our fathers knew, And which developes ev'ry hour That knowledge, which results in power;— That Art, which gives to man's control Celestial treasures of the soul, Transcending, nany thousand fold, Golconda's gems, and Ophir's gold. What but the Printer's Art sublime Can register the deeds of time; Recording all that's and and done Most worthy note beneath the sun? Poet, Patriot, Saint and Sage, Have halitations on his page; Are never absent when you call, Alike accessible to all He introduces man to man. able to the high-MOST HIGH, In palaces above the sky. Then bless the memory of the Sage Who taught the typographic page To teem with symiols, heaven-design'd, The silent heralds of the mind.

The Scribe of a Mutual Council lately convened at Ashby, which resulted in granting to the Rev. JOHN M. PUTNAM a dismission from his pastoral charge in that place, informs us that this sure was occasioned by no dissatisfaction on either side, but was rendered necessary by the pastor's feeble state of health.

Amony the books put on board the brig Vine, for the Colony in Africa, were 20 Bibles and 20 Pestaments, presented by the American Bible Society. It is expected that Mr. Force, soon after his arrival, will commence the publication of a small new paper.

We learn from the New-York religious papers, that the premium of fifty dollars, offered some time since for the best Tract "On the duty of time since for the best Tract "On the duty of professors of religion, and especially those who have wealth, to consecrate their property to the spread of the Gospel," has been awarded to the Rev. Daniel A. Clark, of Amherst, Mass.— There were no less than 46 competitors.

Bible Society.—A Society was organized in the Court-house at Indianopolis the 25th Nov. S25, entitled "The Auxiliary Bible Society for Marian Co. Indiana." Alexander Biddle, who for several years was resident in faltimore, is mentioned in a Glasgow paper, as having left a his decease legacies to the amount of 1,500l. to various haritable Institutions.

The Board of Education, under the care of the Ge seembly, at their meeting on the 26th inst. reported par-ents to fifteen beneficiaries, amounting to 9672, 75.

The Treasurer of the Missionary Society of the Synod of outh Carolina and Georgia, asknowledges the receipt of la. for the month ending 3 ist Dec. 1825.

A Reference Bible, by the Rev. Mr. Wilbur, on the ame plan ashis Reference Textament, is now in press, and ill probably he issued in the assurance than present month. as his Reference Testament, is now in press, and bly he issued in the course of the present month.

HOWARD BENEVOLEN'T SOCIETY.

lation, but the numerous heathen & Mahomedan tribes of that wide extended empire. Now mark The Anniversary Meeting of this Society was neld at the Old South Church, on Wednesday evening last. The house was crowded to excess Exercises as follows: Voluntary on the Organ, by S. P. Taylor. Original Hymn, by Rev. Mr. Pierpont, of this city, which we here quote:

Mighty Oxf., whose name is hely,
Thou wilt save thy work alive;
And the spirit of the lowly
Thou wilt visit and revive.
What thy prophets thus have spoken,
Ages witness as they roll;
Bleeding hearts and spirits broken,
Touched by thee, O God, are whole.

By thy pitying spirit guided,
Jesus sought the sufforer's door,
Comforts for the poor provided,
And the mouraer's sorrows bore.
So, it was the spirit beaming
In his face whose name we bear,
That surtained him while redeeming
Power's pale victims from deepair

To the prisoner, wan, and wasting in the voiceless dungeon's night, He, thine own apostle, hasting, Led him forth, unbound, to light. He, thine own apostle, hasting,
Led him forth, unbound, to light.
So thy mercy's angel, bending,
Heard a friendless prisoner call,
And, through night's cold vault descend
Loosed from chains thy servant Paul.

Father, as thy love is endless, Working by thy servants thus, The foranken and the friendless Deign to visit, even by us. So shall each, with spirit fervent, Laboring with thee here below, Be declared thy faithful servant. Where there's neither want not

Prayer by the preacher. Selected Hymn. Sermon, by Rev. Francis WAYLAND, jr. from Job xxix. 11, 12, 13: When the ear heard me, then it blessed ne, &c. Collection, \$564; being decidedly larger than was ever before taken up in this city on a similar occasion. Anthem, "O Lord, thou art my God." &c. Benediction

Boston Tract Society .- At a meeting of this Society, on Tuesday evening last, it was voted o petition for an act of incorporation. The particular reason of this determination now, is, that a bequest of \$500 is contemplated to be made to the Society, which cannot be done legally, unless it is incorporated.

By a reference to our last page, it will be seen that the premium for the "Worcester Prize Essay on Intemperance," is again awarded to the Rev. Cyrus Yate of New Hartford, Conn. It is rather a curious coincidence, that the very measure which he urges with the greatest earnestness as a means of suppressing this vice, viz. the employment of a permanent Agent, whose business it shall be to investigate facts on the subject, devise measures, see that existing laws are enforced, and the like, was proposed at a late meeting in this city, called for the purpose, and unanimous-ly voted to be important. We hope in a few weeks to be able to state, that such an Agent is actually appointed, and that the means are furnished for his support.

AMERICAN COLONIZATION SOCIETY.-The an ASERICAN COLONIZATION SOCIETY.—The annual meeting of this Society was held at Washington, in the Capatoi, on Monday, last week.—In the absence of the President, (Judge Washington) Henry Clay, one of the Vice Presidents, took the chair. Delegates from several-buxiliary institutions were present. The annual Report of the Managers was read, which represented the condition and prospects of the African Colony to be very enougazing, and the nedworks. the condition and prospects of the African Colony to be very encouraging; and the influence
and friends of the Society as having been greatly
increased during the past year. Resolutions
were adopted, appointing a committee to draft
memorials to both houses of Congress, and to the
State Legislatures, to solicit their aid in promoting the objects of the Society.—Salem Gaz.

MORE EMANCIPATION.

MORE EMANCIPATION.

A Presbyterian Clergyman from Prince Edward in Virgima, in company with his whole family of servants, passed through this city during the present week on his way to Norfolk, whither he is gone to provide for them a passage in a vessel, that is shortly to sail from that port to Liberia in Africa, and to give them his parting blesseria in Africa, and to give them his parting blesseria. beria in Africa, and to give them his parting bles-sing. We learn that this family of servants consists of an aged mother and ten children. The latter were anwilling to leave behind them their venerable mother, who in her advanced life, preferred to remain in the family to which she was affecto remain in the lamily to which she was affectionately attached by many endearing ties. She however consented to go, saying, that though she could derive no benefit herself, yet for the prosperity of her offspring she would accompany her children."

Family Visitor.

A bill to prevent the migration of free blacks into the state of N. Carolini, has been rejected by the House of Representatives of that State.

From the Connecticut Courant. From the Connecticut Courant.

We copy as a matter of curosity, the following letter from the Walpile Gazette. As a specimen of mild and liberal feedings, if purity and delicacy of sentiment, and elegance of dection, it deserves a prominent place among modern productions. Surely, with such an auxiliary in the cause, the gospel is in a fair way to be purged of its corruptions.

The following is the copy of a letter sent by the Hon. Ste-phen R. Bradlen, to the Fxecutive Committee of the American Unitarian Association in Bo

American Unitarian Association in Boston. Walpole, August 15, 1825.

Gentlemen,—I enclose twenty dollers for the use of the American Unitarian Association, to aid in purging the Gospel of our Skingon from the platonic corruptions, achidistic jargon and calvinistic absurdates, which have no long absorbed and corrupted his most holy religion.—May the Supress Being afford his aid to you and ail others engaged in restoring the gospel of Jesus Christ to that pure and perfect state in which it was preached and promulgated by Christ and his Apostlez.—Although a host of fanatics, enthusiasts, bigots, creed-mongers and self-conceited men stilling themselves Orthodox, [and who for centuries have lived in the corruptions of Christianity like magots in a cheese] should combine and associate to oppose you, be assured, that the day is at hand, when the Gospel being purified from the excrescenses and corruptions which have so long prevented it, will spread through the world & become the praise, giory and admiration of the whole earth. giory and admiration of the whole earth.

Accept, Gentlemen, the homage of my respects and esteem

STEPHES R. BRADLEY.

[REPLY OF THE COMMITTIES.]

Boston, Aug. 22, '825.

Received through Mr. John Prentiss, from Stephen R. radley, L. L. D. of Walpole, the sum of twenty do for the use of the American Unitarian Associat which I also take leave to present him the very hear thanks of the Executive Committee.

HENRY WARE, Secr'y.

CARDS.

The Rev. JOHN ALLAN, of Huntsville, Alabama, presents his grateful acknowledgements to the Ladies of his congregation, for generously contributing the sums requisite to constitute him a Life Member of the American Tract Society, and also of the American Bible Society.

The Rev. Mr. WARSER, of Medford, returns his thanks to the Ladies of his Church and Society, for constituting him, by the sum of Fifty Dollars, an Honorary Member of the American Board. May the blessing of many ready to persist one uncertainty.

perish come upon them.

The subscriber tender his grateful acknowledgements to the Ladies in Woburn for the donation of Twenty Bollurs to constitute him a Life Member of the Domestic Missionary Society. JOSEPH BENNET

The receipts of the British Naval and Military Bible Society, last year, emounted to \$3,294.

AUGUSTA COLLEGE; (KY.)

This Institution, as we learn from a corres-pondent, is yet in its infancy; but is rapidly rising into eminence. It is situated in the town of Augusta, on an elevated bank of the Ohio river, 18 miles below Marysville, and 45 above Cincinnati. The village is hand omely laid out in streets, and combines as many advantages as any other in the region. The college edifice is a well-constructed brick building, about 80 feet long, and 2 1-2 stories high; and the expense of erecting it, is wholly cancelled. The county has endowe it with an active fund of \$10,000, the interest of which is appropriated to the support of a professor of languages. Six thousand acres of wild land have also been granted it recently by the State, the interest or avails of which will in a short time support another professor. Two professors have already been appointed, viz. Rev. J. S. Tomlinson, & Rev. J. P. Durber. The former is now in College-she latter is making collections for its benefit. The present number of students is 25; 3 of whom have made a public profession of religion.

SANDERSON ACADEMY.

Messrs. Editors,—I noticed in a Boston paper, that the Trustens of this Institution have petitioned the Legislature for assistance. A similar potition was presented last winter, and failed of its object, "ecause the facts in the case were not distinctly understood.

This Seminary was founded in Ashfield, Franklin Coprincipally through the beauty are of Rev. Alican Sanderson, a elergyman of that tawn, since dead. It was incorporated five or six years upo. Its funds are small—their annual income not exceeding one hundred and twenty or thirty dollars. It has obtanionally employed two Instructors, shough commonly, but one. Its average number of scholars has been about thirty, and parings it has furnished from twenty-five to thirty for the various Colleges.

While nearly all our Academies have received Legislative patronage, this has received none;—on the common principles of justice then its claimsought now to be regarded. Besides, its location is eligible. It interferes with no other institution—Deerfield, the pearest Academy, being fifteen miles distant. Board in respectable families can be obtained from one dollar to one dollar twenty-five cents per week. It is in a retired rillage, where the young student will be subjected to very few tempations and interruptions, while the scenery, for the greater part of the year, is wild and interesting, and the air healthful and bracing. It is among the mountains, it is true; but mountains have always bred gurdy bodies, and virtuous and intelligent minds. This institution needs assistance. It wants a more commodious building, with some necessary apparatus, and funds to support at financiers. We hope the Legislature, in the multiplicity of their concerns, will not disregard its calls.

The present number of students in the University at Cam-

The present number of students in the University at Cambridge, Eng. is 2373, viz. n Commons 1711, and in Lodgings, 662.

Washington Irving's worts, in 10 volumes, were published in Paris, on the 28th Not by A. & W. Galignani.

The Baptist churches in Maliama, particularly in Madi-

non County, have lately reserved considerable additions, & the prospects are said to be generally encouraging.

The New-York Gazette informs, that the Cedar-street

Coagregation, (late Dr. Receyn's) have given an unanimous call to the REV. DR. P. SON, of Portland.

Congregation, (late Dr. Reiseve's) have given an unanimous call to the REV. DR. P. B. Son, of Portland.

ORDNATIONS,
Ordained at New-Marlorough, North Parish Jan. 4th, 1826, Rev. Harley Goddin, North Parish Jan. 4th, 1826, Rev. Jacob Catlin, D. D.
Rev. Mr. White, of Sndisfield, made the Introductory Prayer; Rev. Mr. Yaleof New-Hartford, Con. preached the Fermon; Rev. Dr. Hyde, of Lee, gave the Charge to the Pastor; Rev. Mr. Bradford, of Sheffield, gave the Right Hand of Fellowship Rev. Mr. Burt, of Great Barrington, addressed the Chirch and People; and Rev. Mr. Dow, of Tryingham, madesite Consideration Prayer.—Com.
Ordained on Wadhinday Jan. 4th, 4826, by the Preal ytery of Troy at North-Pithion, Mr. Sondonos Lyman, as Pastor of the United Considerations of North and South Pitistown. The Res. Jahn Youndawe, of Brunswick, made the Introductory Prayer; Rev. Nathaniel S. Prime, of Cambridge, preside, and preached the Sermon, from 2 Cor. 2: 15,16; Rev. Nahan S. S. Beman, of Troy, made the Consecrating Prayer; Rev. Elenezer Cheever, delivered the Charge to the Pastor; Rev. Thomas Fletcher, of Schaghticoke, gave the Charge to the People; Rev. R. K. Rodgers made the Cacluding Prayer. The exercises were solemn and intensiting.—Com.
On Wednesday, Libi inst. Rev. Josatua Barrett was ordained to the pastor, by Rev. Josatua Barrett was ordained to the pastor, in Marshpee; Sermon, by Rev. E. Pratt, of Barnstalla from 2 Cor. v. 7. We have this treasure in earther ussel that the excellency of the power may be of God, and/of of us. Ordaining Prayer, by Rev. Elijah Dexte, of Plympton; Right Hand of Fellowship, by Rev. Millian Dexter, of Plympton; Right Hand of Fellowship, by Rev. Millian Dexter, of Plympton; Right Hand of Fellowship, by Rev. Millian Dexter, of Plympton; Right Hand of Fellowship, by Rev. Millian Dexter, of Plympton; Rig

POLITICAL AND OCCASIONAL.

LATES FROM EUROPE.

By the John Wells London papers have been received at New York to Dec. 6th and Liverpool to the Sth. We give below several miscellineous extracts, embracing the most important items of indiligence they contain. The news from Greece, if it may be relied on, is rather discouraging—

from Greece, if it may be relied on, is rather discouraging— but we hope for the beat.

The English papers trate, that the Bank of Plymouth, said to be the most respectable bank in the West of Eng-land, has atopied payient; that the bank of England had been obliged to curtail is discounts two millions sterling, and that the monaed institutions in France were also crowd-ed, and Stocks were in a fucurating and agitated state-ed, and Stocks were in a fucurating and agitated state-Such extensive pecunitry distress in a time of profound peace, we believe is altegetier unprecedented.

battery at Missoion in a letter, in which they desired ninterview with the Croek Generals. The letter was sent ack with this short asswel, that the Greeks would no communicate with the Twies except with arms in their hands. The next day but one there was a new affair; is saine blew up one of the works rised, by the Turks, wh have been obliged to retreat into their intrenchments at the restant distance for the Rose greatest distance from the fortress

Wreck of a Greek Brig of War .- The Greek Brig of Wreck of a Greek Brig of Wor.—The Greek Brig of war Cimoni, Capt. Miaulia which lately visited England, in the hope of obtaining the protection of that government, was wreeked on the morning of the lift of Novemier, at Alderney. She had a valuable argo, which was plundered by the inhabitants on the coast. "Even a young man of great respectability, earried off a pocket full of spoons, a silver mounted sabre, &c.—women took whole pieces of goods, &c. One of the Greeks exclaimed—O, that I had been cast arrong the Turks! I there should have expected death, and met it; but here among Christians, I expected charity and protection, and have met with plunder and abuse!!"

A German Journal states that an English merchant-vas lately sunk by two Greek vessels; and that it was erwards found she had on toard 600,000 colonatis for

Turkish army.

GENOA, OCT. 26.—The impossibility of saving Greece by arms, chiefly on account of the internal dissensions, has induced Colocotroni to propose to fibrahim Pacha to divide Greece into lour provinces, each of which should have a Greek Hospodar, nominated by the Sultas, to whom an annual tribute should be paid, &c. Ibrahim is said to have answered, that he had no instructions on the sufject, and that he would transmit this proposal to Constantinople, and to Alexandria.—Nevertheless, hostilities were not suspendthat he would transmit this proposal to Constantinop to Alexandria.—Nevertheless, hostilities were not seed. It is now asserted, that the angwer of the Vice Egypt has been favorable, which has not hindered his sending to the Marse. sending to the Morea an expedition which is still stronger than those which have preceded it. It may be readily foreseen, what answer will be given by the Divan at Constantinole.

Extract of a Letter from Alexandria, dated Oct. 18. Extract of a Letter from Alexandria, dated Oct. 18.

"Yesterday the Capt. Pacha took his departure, and to day
the whole of the transports are out. The expedition, as far as
we can learn, consists of 18 fingates, 14 correctes, 42 brigs,
0 fire-ships, 20 armed Turkish transports, and 28 Europequ transports, with, the London Engineer Steam Packet;
another inglit here spring a leak in sailing out of the harbor.

—Four entire regiments, 48,000 soldiers of disciplined infantry, and about 1,000 Turkish cavalry, are embarked on

board these vessels. The expense of the whole expedition, in arrears of pay to the Turkish fleet, provisions and repairs, supplies of money, and provisions to the Morea, presents, &c. (the Capt. Pacha receives 400,000 dollars) with it is estimated, cust our Pacha, 50,000,000 of plastres, or the value of :00,000 bales of cotton.

It is said of Jonathan P. Müller, an American in the service of the Greeks, that he was one of the 4 who crossed from Missolonghi to Napoid it Romania, when Ibrahim Pacha was besisging the mills, & one of the rune who held 100 Arabs in theck, affording time for a Greek regiment to be brought up against them.

Araba in theck, affording time for a Greek regiment to be brought up against them.

The Neapolitan Ex-General Rossavol (notorious in Messina,) accompanied by his five sons, and a young American, named St. tioorge, sailed on the 'Sthe of Cetorier from Zante, where he had resided for two years, for Napoli di Romania. Twenty-six individuals, sent by the Greek Committee at Paris, arrived there some weeks tefore. Among them was M. Arnaut, a French Lieutenant Colonel, the son of the weell known Regnault de St. Jean d'Angely, and several Artillery Officers.

Interesting — Earl Bathurst, the British Colonial Secretary, has sent a despatch to Gov. Maxwell, of St. Kitts, W. I. of which the following is an extract:—"Persons arriving in any of his Majesty's colonies, from any foreign island or state wheels they were lawfully held in slavery, are not to be sent back thither as slaves, or to be dealt with as slaves." It appears to have created a great excitement in the island.

slaves." It appears to have created a great excitement in island.

It is reported that the King of the Netherlands having submitted to a Committee, composed of Physicians and Chemists of various parts of the kingdom, the question whether the practice of turying the dead in Churches, is or is not injurious to the pullic health? they declared as the opinion of this Committee, that the custom of burying in Churches should cease, as being injurious to the health of the living.

The enermous cum of eighteen million four Aundred thousand france (more than THREE NILLIONS FULLARS) is paid annually to the city of Paris for the privilege of keeping gaming houses, which, say a Paris paper, is a larger amount than is received by all the Commence of the direct taxes in the capitol.

MASSACHUSETTS LEGISLATURE.

Senate.—On motion of Mr. Baylies, it was ordered that the Attorney and Solicitor Generals ie directed to communicate what measures have teen taken to enforce the law passed February 10, 1823, respecting Lotteries; what prosecutions have taken place; the result thereof; and whether there exists any legal impediment to enforcing the statutes in reference to lotteries.—The Solicitor stated in reply, that he had filed informations against twelve Venders of Lottery Tickets, for selling the same; and against the purishers of several newspapers, for pullishing Lottery Tickets for sale; and that the trial of them would probably take place at the ensuing term of the Supreme Court.

The Governor transmitted the Report of the Canal Commissioners, with the plans, estimates, and map of the State on which are delineated the various routes which have teen surveyed from Boston to Connecticut river. One thousand copies were ordered to be printed.

The Senate met as a Court of Impeachment, to try S. Blagge, Esq. Notary Public in Boston, and the same was adjoursed to the 17th; but the impeached not being then ready to proceed, on account of new articles of impeachment which had been presented, it was again adjourned to the 31st.

A bill wear reported, authorizing the erection of a new

the 3 ist.

A bill was reported, authorizing the eraction of a new building for the State Prison, so as to confine each convict to a reparate cell, and imposing the penalty of confinement to hard lalor in the prison, on any one convicted of having conveyed any improper implements or articles to the

ment to hard lator in the prison, on any one convicted of having conveyed any improper implements or articles to the convicts.

A memorial was presented from the town of Sandwich, praying that the members of Congress from this Commonwealth may be requested to use their endeavors to induce the General Government to undertaile the accomplishment of a Canal across Cape Cod, to unite the vaters of Buzzard's and Massachusetts Bay.

A bill for the incorporation of the Three Rivers Manufacturing Company [factory to be located in Palmer] with a capital of \$200,000 real and \$700,000 personal estate, passed to be engrossed. Also the Pootoosac Turnpike Corperation Edl.

House.—Mr. Sedgwick made a report accompanied by hills to establish the Massachusetts Seminacy of Practical Arts and Sciences, to afford instruction in those arts to persons unable to obtain a collegiate education. Laid on the table and ordered to be primed.

Joseph Graffon and others petitioned to be incorporated as the Bartist Theningical Sandray at November 1.

The town of Yarmouth petitioned that Sait Works may no longer be exempted from taxation. [4f the 01 inhabitants at the meeting in Varmouth, which voted the petition, 93 were in favor of it, of schich 20 were owners of salt works.]

The Committee on the Massachusetts Claim made a report, that the members of Congress from this State be requested to use their exertions to obtain it,—that the Governor be authorized to appoint a Commissioner to present vonchers and evidence of such parts of the Claim as have not yet been audited, &c.

The Rev. Orville Dewey, of New Bedford, was chosen by the House of Representatives to preach the Election Sermon in May next.

SUMMARY.

SUMMARY.

A Comparative View of the Penitentiaries in the United States, in regard to the Recommitment of Connects. In N. Hampshire, the recommitments are less than 1 to 20. At Auburn, less than 1 to 20. In New-York Penitentiary, almost 1 to 2. In the State Prison in New-York city, almost 1 to 4: In Philadelphia Penitentiary, in 1817, more than 1 to 3: In Massachusetts Penitentiary, nearly 1 to 3. We ask then, whence this difference: Without controversy, one great reason is the difference in the night rooms. Where the recommitments are numerous, the night-rooms are crowded; where the recommitments are few, the night rooms are not crowded.

An official Report on the subject of the Virginia Penitentiary, states, that, by the manufacturing operations of

An official Report on the subject of the Virginis Pententiary, states, that, by the manufacturing operations of that institution, for the year ending the 20th September, a balance of § 0,545 appears in favour of the Institution.

The Albany Argus, (the state paper.) publishes notices, that application will be made to the Legislature of New-York, now in session, for granting:

Bank Capital for the city of N. York, \$22,500,000 Bank Capital for other parts of the State, 13,250,000 Grand Total, \$55,537,000

Grand Total, \$55,537,600

The Mayor of Boston, in an address to the Common Council, remarks, that between 1821 and 1825, the whole aggregate of real and personal property in the city, mereased from twenty million three hundred thousand, to twentys million two hundred thousand dollars, making a regular annual increase of about one taillion two hundred thousand dollars. Of the whole increase, four million five hundred thousand have been invested in real, and one million five hundred thousand in personal estate.

**Provinces of Council with the purple of this count is 58.

Farmington Canal.-The length of this canal is 58 iles. We learn from the New Haven papers, that the excavation, tow-path, embankments, looks, aqueducts calverts, road and farm bridges, have been contracted for from Massachusetts line to the village of Cheshire, an extent of 44 miles. Only '4 miles remain to be contracted for, and even of these '4 miles the looks are under contract. These contracts have been made at 20 per cent below th mates of Judge Wright, although the canal is to be both roader and deeper than was projected by him.

roader and deeper than was projected by him.

Hamp. Gazethe.

It is said that in regard to the Creek Treaty, all the at It is said that in regard to the Creek Freaty, all the at tempts mude at Washington by the Executive, to effect at amicable adjustment between the hostile and friendly Indian have failed, and that President Adams will in a few days transmit to both House his special message respecting the Georgia controversy.—Nat. Gaz.

The Vermont Journal states eight hundred tons of coppera been manufactured at the mines in Stafford the pas yielding a net profit of 25,000 dollars. The Salem Register mentions that Mr. Benjamin Heds

the Salem Register mentions that Ar. Denjamin range, and his irother, of Gloucester, were instrumental in ing the life of Win. Freeman, who had fallen over-learn a aloop Commerce, of Wells, during one of the cold days, pawich Bay, 4 miles from land. This is the second fer-Mr. H. has rescued from drowning, under similar cir-

Encouragement for Old Age .- A man by the name of rd Rogers, living in Norfolk, Ct. seventy years of acc, on the 28th ult. nine lime casks, dressed seven stavos,

Three persons escaped from Worcester goal on Thursday ight of last week. An Act has passed the Legislature of Alabama to prohibit ambling, by withholding licenses.

A keeper of a gambling table in New-Orleans, has been fined \$1000 and sentenced to a month's imprisonment for keeping a gambling table open to public gaze. He was one of five persons licensed by the city authorities for \$5000 per

Fire in Wareham .- On Sunday morning last, the Store owned and occupied D. Nye & Co. was, together with the most of its contents, consumed. Loss estimated (including a store house and shed taken down,) at about \$4500-a part of which is insured in this city.

Much "anxiety and trouble" has been caused at N. York by a hoaxing prediction that the city would be swallowed up by an earthquake on the 18th inst. The prediction is said to have been entered by a headless man, without legs, who walked by a watch house!

walked by a watch house!

A man by the name of Wm. Patterson, stepped into a grucery store in Rochester, N. Y. on the 27th ult. to get a dram, and soon after drinking it, fell dead on the floor!

Two seamen, natives of Spain, of brig Merced at New-York, have been suffocated by charcoal. People seem determined not to profit by experience, however melancholy.

On Sunday, 9th inst. Mr. Flint, of Massachusetts, attempted to cross the Hudson river at the upper farry of Albany with a drove of 950 sheep, bound castward, when there gave way, and 500 of them were drowned, of which the carcases of 396 have been recovered, and the rest floated under the ice.—Alb. Desily Adv.

A lad named Seymour, belonging to the U. S. Ship John

under the ice.—Alb. Deily Adv.

A lad named Seymour, belonging to the U. S. Ship John Adams, walked in his sleep out of the 3d story window of a house in Norfolk; he broke several bones in his fall, but it is thought he will recover.

While a Mr. Day was at work in a Cooper's shop at the east end of the Aqueduct in Rochester, last week, a chimney which had been built, as we understand on a bad foundation, foll and crushed him to death in an instant!

John Halloran was tried in this city last week for the murder of Mr. Jonathan P. Houghton, one of the watchmen, found guilty, and sentanced to be executed.

YOUNG MEN'S EDUCATION SOCIETY. Rev. Mr. Connectus, of Salem, is expected to preach the annual sermon of the Young Men's Education Society, on Sunday evening next, at Park-street church.-It is hoped that all who feel the importance of a well educated ministry will give their attendance, and by a liberal con-

tribution, show that they are desirous that others should enjoy like privileges with themselves,

and become interested in those promises that are contained in the Gospel of the Lord Jesus Christ. Our Type. - As we profess ourselves well pleased with our new type, and as many others have expressed the same approbation, it is but just to the manufacturers, to state that we have it from the

Foundry of Messrs. BAKER & GREELE, of this city. To Correspondents .- We have received two or three poetical effusions, which, though we acknowledge they are superior to some we have published, come hardly up to the

standard adopted for the present year. Errata,—In the Poetry of "Rov" in our last week's paper, 3d line, for "axrest," read carest'd. Last line tut two, for "herat" read heart.

MARRIAGES.

MARRIAGES.

In Boston, Mr. Wim. Manning to Miss Mary Smith Richardson; Mr. Wim. Cobb, of Barnstaile, to Miss Adigail Warren; Francis G. Lowell. Esq. to Miss Mary L. daughter of Samuel P. Gardner, Esq.; Mr. John Sullivan to Miss Jane G. Hardy; Wim. Parker, Esq.; Mr. Phiheas Edgerton, to Mrs. Flizal eth McDemmond.

In Watertown, Mr. Arthur Hunting fo Miss Mary Ann Davis.—In Salem, Mr. Jonathan Ropes to Miss Jane Melzard; Mr. Wim. Robbins to Miss Nancy Henman; Capt. John Whipple to Miss Mary Hitchings; Mr. Charles H. Berry to Miss Jane Burke; Mr. Joseph Odell to Miss Flizalesh Peirce.—In Danvers, Mr. Daniel Southwick to Miss Sally Patterson.—In New-Bedford, Mr. Nathaniel Phillips to Miss Lydia Brownell; Mr. Zenas Whittenare to Miss Sophia Penniman.—In Hiapham, Mr. Elencier Hudson to Miss Tamor Stowell; Mr. Galen Whiting to Miss Lucy Souther; Mr. Coleman Cook, of Princetown, to Miss Susan Eldridge.—In Andover, Mr. Sanne: E. Woodbury, of Salem, to Miss Carissa Holt.—In Cohasset, Col. Prentiss Hoobs, of this city, to Miss Harriet J. Lincolu.—In Hanson, Mr. Edwin, Chapman, of this city, to Miss Huldah Ramadell.—In Sandwich, Mr. Ezca Nye, of Baltimore, to Miss Nancy F. Fessenden, daughter of Wm. F.—In Bolton, Mr. George H. Cunningham, of this city, to Miss Mary Ann Woodbury.

In Holliston, the 5th inst. by Rev. Charles Fitch, Capt. Aron Earnes, aged 72 to Mrs. Folly Fisk, aged 54.

In Hillston, the 5th inst. by Rev. Charles Fitch, Capt. Aron Earnes, aged 72 to Mrs. Folly Fisk, aged 54.

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In Hil

DEATHS.

In Boston, Mrs. Ruth Gray, wife of Mr. John G. aged 53; Mrs. Ann Wales, 43, wife of T. B. W. Eag.; Mrs. Rebecca Homer, 95; of croup, Lucretia Hastings, daughter of Mrs. Roxana H. 7; Mrs. Sarah Mackay, 66; Mr. Jaroes Martin; Mrs. Elizateth Bonner, 52; Mrs. Margaret Adams, 88; Mr. Sannet Swift, jr. 42.

In Charlestown, Mr. Moses Hadley, 72.—In Cambridge, Mrs. Ruth Dalton, widow of the late Mr. Tristram D. 87.

—In Lexington, Mr. Abraham Smith, 70.—In Salem, Mrs. Joanna Smith, 77, formerly of Dedham; widow Elizabeth Chiton, XCIII.—In Weston, widow Anna Hagar, 74.—In Mediord, Mr. Joseph Backus, 27.—in Needham, Miss Elizabeth Whiting, 64.—In Marblehead, Mr. Solomon Childs, 46.—In Waltham, Mrs. Eunite Groene, 80.—In Dedham, Mrs. Prudence Clark, wife of Major Jacob C. 48.—Is Hingham, Mrs. Jevob Leavitt, 85.—In Marblehead, Mr. Jacob Wait, 79, a revolutionary soldier.—In Leominster, Mr. Ichabod Perry, 71.—In Middleboto', Mr. Ichabod Blood, 76.—In Waterboro', Paul Chadbourn, Eag. 78.—In Holliston, Capt. Alpheus Bridges, 39.—In Hatfield, Mr. Ebenezer White, 60. He went to bed at night in usual health and was found dead in the morning.—In Heath, Medad Dickinson, Eag. 70.—In Freetown, Mrs. Amy Barton Winslow, consort of Mr. Ephraim W. jun. 28, together with her Infant, consigned to one coffin and to one grave.—In Chelmsford, Dees. 27th, Mr. Jeremiah T. Anses, son of Mr. Nathan P. A. 24.—In Newton, 12th inst. Mr. David Fuller, 41.—In Worthington, Mr. Israel Burr.—In Charlton, widow Susannah Newell, 85, formerly of Danvers.—In Barre, Mr. Jeduthan Sherman, 76.—In Beylston, Mrs. Mary Goodenow, relict of the late Dea. Isaac G. 77; Mr. John Willington, 60.—In Holliston, 92th inst. Calvin Johnson, son of Nathaniel J. Eag. 32.—In Lempster, James Bingham, Eag. 68.

In Springfield, Vt. Gen. Lewis R. Morris, formerly a Représentative in Congress, 68.—In Gardner, Mrs. Relekah Nichols, 80.—In Gilmanton, Mr. John Badger, son of the Hon. Wm. B. 2:—In New-York, Rev. James C. Cranne, Corresponding Secretary of the United Forus

In Springfield, Vt. Gen. Lewis R. Morris, formerly a Representative in Congress, 68.—In Gardner, Mrs. Rei ekah Nichols, S0.—In Gilmanton, Mr. John Badger, son of the Hon. Wm. B. 21.—In New-York, Rev. JAMES C. Crane, Corresponding Secretary of the United Foreign Missionary Society.

Deaths in this city, last week, 23: ciz. Convulsive Fits, 1—Accidental, 2—Cancer, "—Old Age, 2—Suicide, 1—Consumption, 6—Bleeding at the Lungs, 1—Lung Fever, 3—Scarlet Fever, !—Typhus Fever, !—Stillborn, 1—Croup, !—Canker in the Bowels, I. City Poor, I. Deaths in New-York, week colore last, 87: Consumption, 9—Fevers, 5—Inflammation, 2—Convulsions, 10.

In Philadelphia, 56: Consumption, S.
The number of deaths in Salam the last year was 280, & 40 persons belonging to the town died alroad.

At Nantucket, 203, including 1 under 10.

The number of deaths in Charleston, the past year, was 840, viz. whites 383—blacks, 487.—Do. in Salitmore, 1546.—Do. in Martehead, during the year ending 3 st. Dec. (825, was 118.)

AMERICAN ARITHMETIC.

PUBLISHED by LINCOLN & EDMANDS, 59 Washingon Street, The American Arithmetic, a new and valuable
orth for Schools and Academies. By JANES ROBISSON.

Master in the Bowdoin School Boston. Price S5 per doz. RECOMMENDATIONS.

Messrs. Lincoln & Edmands,—Having examined "The American Arthmetic, by Mr. Robiason, I am satisfied that it is a valuable School Book; and hope it will receive a due share of public patronage. Your obedient servant.

Dec. 20, 1825.

Extract of a Letter from Mr. Benjamin Callender, one of the Instructors in the Maynew School, Boston, Dec. 4, 1825.

Boston, Dec. 4, 1825.

Boston, Dec. 4, 1825.

Dear Sir,—Sometime age you placed in my hands, a copy of the American Arithmetic. I do not hesitate to say, that in my estimation it ranks among the best works of the kind; and in many respects, m superior to any Arithmetic I have seen. The new and very judicious arrangement of that it my seem. The new and very judicious arrangement of the rules, which are placed in their natural order; and the plain and familiar illustrations and demonstrations which accompany them, will render the study of Arithmetic easy and pleasant to the minds of Youth, and will nesist them in obtaining a correct and practical knowledge of one of the most useful of sciences. The series of questions at the end of the book, adapts it to the popular mode of instruction; and most, I think, be duly appreciated by School Committees and Instructors, who feel the importance of frequently examining their pupils, and compelling them to exercise their judgement and reflection upon what they have previously committed to memory. I have felt much satisfaction in using this work, and in recommending it to others; and if it receives the patronage to which it is entitled, it will soon find its way into the public and private schools in New-England. With respect,

BESJ. CALLENDER.

POETRY.

For the Recorder and Telegraph. CONDOLENCE WITH AN AFFLICTED FAMILY Dear was that smiling train, which once I met In yonder village, near the house of Ged, Where parents and their children oft did greet The way-worn pilgrim. In the dusky eve, Here have the Saviour's friends been welcome go And found a home where pious friendship dwelt, And health, and peace, and joy, harmonious reign'd. Oft as the curfew rang,---devotion's call,--The whole domestic band obedient heard ; With reverent look the sacred page perus In concert sang the great Redec And bow'd as suppliants at the throne of grace. Twas thus, at morn and even, sweet ince While months and years roll'd brightly o'er their h and hope still cheer'd their hearts with promis'd bliss Mid friends, upon whose happy dwelling sho The candle of the Lord from day to day This heart, delighted, oft has whisper'd thus :-Kind angels from their heavenly seats descend, To pay their cheerful visits here. With joy Phey guard this lov'd abode from ev'ry ill; With wings ambrosial, ev'ry naxious breeze away, and ward each fatal dart." Forgetful! Not in vain the Lord has said, I chasten whom I love, and scourge each so By me approv'd, and train'd on earth to walk The heav'nly plains, in robes of spotless white."

Another page of providence unfolds, mourning thickly written o'er. Around that tranquil fire-side, mark, Four seats are vacant! At the hour of prayer, Four voices, once well known, are heard no more Repeating what the holy penman-wrote. Two sons first fall beneath the mortal stroke-Two daughters quickly follow in the train. se, with hasty step, bears to the tomb The first ;--- the second, slowly he conducts To his departing hour-the first-born son. To him belong'd the sacred Pastor's charge: And for his flock he gladly toil'd and pray'd, Till, by the voice of the chief Shepherd, call'd To leave the scene he lov'd, he clos'd his days In peace, beneath the dear paternal roof. The next, who knew a mother's tender care. Whose little babe had learn'd to catch her smile, Some few and fleeting months dismiss'd from pain The last, in blooming youth began to fade, Like vernal flower beneath a frowning sky, Or rose, within whose breast the worm is coil'd--Thus death relentless seiz'd her as his prev.

Each was the child of prayer, and consecrate To God while borne upon a mother's arms; And o'er their pillow parents fond had watch'd, When days and nights of pain and sickness or These parents, walking in affliction's vale, Have shar'd the sympathy of Zion's friends But poor the comfort weeping friendship gives; 'Tis His to bear their griefs, to soothe their hearts, Whose legacy is peace to them he loves. Once did I say, " Kind angels here have charge Of this dear filial band." Faith now beholds A Friend more mighty still, Jesus the Lord, To them imparting rest and holy joy. Ave, he who erst with chosen friends could weep, As near the tomb of Lazarus he drew, Beholds the sighs and tears of mourning saints And by his Spirit sheds the balm of heaven Upon their sorrowing souls. The morn shall rise When at his voice the slumbering dead shall wake From the long silence of the grave, and all Who sleep in him, with robes of glory clad, And crowns immortal sparkling on their heads, Shall hail him conqueror of death and hell. And upward take their flight to his right hand, And tune their harps in sweatest symphony To Him whose blood redeem'd their souls from sin, To reign with him as kings and priests to God.

MISCELLANY.

For the Recorder & Telegraph. WORCESTER PRIZE ESSAY. ON INTEMPERANCE. which received the prize at Williams College in 1825; by the Rev. CYRCS YALE of New Hartford, Conn.

Were some Howard to make the tour of our world, and take the gauge of each form of human misery, among the evils of the first magnitude would be found an intemperate use of intoxicat-

ng substances.

Other prominent evils are confined to particular spheres. Despotism swings his iron rod over nations only. Limited in their extent are horrors of slavery and war,-the shock of earthquakes and volcanoes. But intemperance has gone up on the breadth of the earth, a pestilence in darkness, a destruction at noon day. community, from nations of the highest intellectual and moral culture down to savage tribes, has been exempt from its assault? Whether true or false the opinion that it generally prevails most among people least cultivated and in the higher latitudes, the fact of its existence in every variety of the the fact of its existence in every variety of tem-perature and under every form of society is past We find it not only in every section of the earth, but in persons of all ages and of either sex. Under its withering influence youth oses its vivacity, manhood its strength, and age its wisdom. If in females it is less frequent, as t is more offensive, yet even here it aspires to something more than a conquest over the shame-Sometimes it succeeds in fixing an indelible stain on characters before unexceptiona-ble. It destroys the loveliness of the wife and mother; it banquets on beauty and even on titled blood. Nor from any condition in life is the in-truder debarred. Could it be confined to the eamp or the brothel, could it even be kept from the fairest portions of the earth, its havoc would be less deplorable. But no class of society is too high to escape its attack. The rich and the poor, the learned and the ignorant, men of station no less than the lowest menial, are numbered among its victims. It meets along its the state and its victims. its victims. It meets you in the street, clad in rags, supporting its measured step with a crutch, and clamorous for charity. It is found in the poor-house, living on the hard earnings of others. In the prison you may see its "moping melanrison you may see its "moping melan-in the grated retreat for the insane, its choiy, —in the grated retreat for the insane, he frenzied eye and frantic gesture. In many a chamber of distress it gives to sickness its keenest pang and to death its severest sting. On the military parade you find it reeling and cursing and quarrelling; in the village tayern you see it bloating the face of the ruby landlord and trans-forming into town paupers his noisy guests. You find it with gleeful looks under the rustling sails find it with gleeful looks under the rustling sails of commerce, & with buoyant spirits in the march of battle. In the workshop it causes the sound of the hammer to cease; on the farm its prostrates fences, disfigures buildings, & fixes the very brutes in staring amazement at the unatural movements of their master. Slow and limping is its step in the splendid palace; disgusting its features in the half of legislation. On the bench it constraines holds with tremplans hand the unequal sometimes holds with tremulous hand the unequal scales of justice. It shows a vacant eye through the casement of wealth; it is seen behind the counter uttering witless sayings and making

wrong charge. Less frequently it meets you in the portico of

science and in the study of the divine. Like the frogs of Egypt it infests and pollutes every

place.
And the warfare of the enemy is no less cruel than extensive. If we hear not the war-hoop nor see families at midnight rushing through the flames of their dwellings, yet we hear the loud threats and stamp of husbands and fathers, and the shrieks of children and fleeing wives. If we see not the painted warrior binding his captive to the tree & rioting on his groans, yet we see the demon seizing its victims, pulling out his eyes. to the tree & rioting on his groans, yet we see the
demon seizing its victims, pulling out his eyes,
applying keen torture to every nerve, marching
him degraded through the streets amidst the
groans of friends and the pity of enemies, and at
last easting him, in a fit of intoxication, upon the
blazing hearth and leaving him there to die.

But the enemy, however wide his range and
inhuman his niode of warfare, becomes yet more
consideable by his artifice. Does the eyent of his

formidable by his artifice. Does the extent of his success awaken surprise? The conquered, with few exceptions, were taken by stratagem. Many and insiduous are the arts by which he triumphs. Sometimes he spreads his toils along the walks of pleasure, at other times in the mart of business. With siren voice he charms the reluctant captive within his grasp, or like the concealed monster of the Nile, seizes his unsuspecting victim. The Norwegian vortex furnishes a lit comparison. The current which forms the outer circle is scarcely discernible. As the circles gradually approach the centre, the force of the current in-creases. Persons sailing on the border of the eddy, may by a slight effort escape; but if, appre-hending no danger, they suffer themselves to be drawn forward, their motion and their perils increase ever yr instant, & soon they are plunged with resistless force into the roaring whirlpool. Just so in respect to intemperance. At the commence-ment of real danger the escape is easy, but the victim feels safe. He does not believe himself in outer circle of the vortex, his motion is so ve ry gradual. Others he sees in advance of him; some whirling very swiftly near the fatal centre, for whom his joints tremble; and as they sink from his eye into the bottomless gulph his flesh quivers on his bones. Still for himself he feels no apprehension. Every day augments the diffi-culty of escape, but the increase of motion and of danger is too slight to excite alarm. In this he is drawn nearer and nearer to the abyss, yet at every stage he cries peace and safety, and rejects the admonitions of friends, till at ty, and rejects the admonitions of friends, till at no distant period he adds another to the long list of self-destroyers. Such, a few years since, was the course of an unhappy youth belonging to a family of wealth and respectability in New England. To the partial heart of parental tenderness, the high promise of his early years excited. many a throb of delight. At a suitable age he entered college. Alike free from the pressure of entered college. Alike tree from the production want and the pride of wealth, amiable in disposition, in manners refined, and of good parts, his prospects were truly enviable. But the circle of ng men in his native town, with whom he associated in vacations, were characterized by habits of dissipation. On his return to college he would often describe, and not always in a tone of abhorrence, chilling scenes of revelry which had passed under his eye. Yet till the last year of his academic course his fellow students did not begin to tremble for his safety. A classmate was then requested to state to him the apprehensions entertained of his danger, and to entreat him to take seasonable alarm. He received the message less in anger than in surprise. In his usual suavity of manner, yet in a tone of unwonted firmness, he made this reply I thank my friends for the interest they tak my welfare, but their fears are groundless. I love social glass, nor will I deny that in company I sometimes get a little flustered with wine. But I know my own strength. I never keep spirits in my room. Until I have a relish for the solitary dram I shall feel safe." He was told that to this false security the insidious for might owe his triumph; and the interview was closed with an admonition to consider that he was now on the treacherous spot whence thousands, through the same confidence of safety, had been precipitated down the precipice. In his travels, the summer after he was graduated, he called on this classmate. He complained of pain in the head, want of appetite, and a high degree of lassitude. His nervous system was not a little deranged; his eyes were red and watery; his whole appearance

quite insensible of danger, promised compliance.
The next year this friend passed through the place of his residence, and learned the harrowing act, that, having given himself up to his cups. was admitted to respectable society. Soon after, this late idol of his parents, who had been nursed in the lap of affluence, who had en-joyed the advantages of a liberal education, and noved in the very first circles of influence and fashion, was seen a wanderer far away from the paternal roof, drunken, filthy, pennyless, soliciting of one who knew him in his better days means to hasten the completion of his ruin. His means to hasten the completion of his ruin. friend saw him no more. In a remote part of the country, a poor vagrant, before he had lived out half his days, he found a grave. He died unla-mented. This touching fact is only one of many which might be brought to illustrate the insidious manner in which strong drink obtains its conquest over thousands. And now, for an evil so extensive, so shocking

such as left no doubt of his progress in

to ruin. His friend ventured to suggest a deli-

cate hint as to the probable cause of his indispo-sition, and in terms very affectionate recommen-

ded entire and immediate abstinence. The un-

happy youth, who for the moment seemed not

so insidious, is there no remedy? Must the sober and see the enemy urge on the work of destruct tion, alike unsparing of person, property, and good name, and no less hostile to the Church of Christ and civil society, than to the morals and peace of families? And must they stand too and take no measures in self defence, when the common foe may, ere they are aware, lay themselves low and drag their dearest friends into captivity? Some

thing can be done, and something must be done.

I. The friends of reform can regulate by fixed rules their own use of spirituous liquors. As no class in society has entirely escaped the vice o intemperance, and as this, like other vices, of tains an ascendency by slow and imperceptible degrees, all persons however temperate should be aware of their exposure and take early measures of precaution. The man who now entirely abstains from ardent spirits, except by order his physician, may, for some slight reason, com-mence a sparing and occasional use of them. For an additional reason equally trivial he may soon taste them oftener and in greater quantity. In the end he may die in a fit of intoxication. Hence the necessity of regulating the practice by fixed rules. What these rules are to be each person must decide for himself, under a deep sense of personal danger, and with reference to the demands of health alone, and not to the gratification of appetite. If the opinion of eminent physicians is entitled to respect according to the regular to the design of the respective of the design of the des sicians is entitled to respect, people in the vigor of life and health require no spirits of any kind. Against a daily use of them, in quantity however small, special caution should be taken. Even as a medicine the hour of taking them may well be varied to avoid the formation of a habit To perceive the importance of this remark we need only advert to the fact, that the appetite for strong drink usually returns in its strength only in certain places or at stated intervals.

some it returns regularly on entering a tavern,

or while doing a neighbor some gratuitous service; with others its return is periodical, either in a particular season of the year, or on the Sabbath, or at set times each day. The salest course for temperate people therefore is entire abstinence. Yet if in the midst of all the ruin which intemperance has spread, a person is convinced that he ought not to refuse this gift of heaven altogether, let him be careful to err rather on the side of safety than of danger; and especially let him fear to taste at stated hours of the day.

2. The friends of reform can by fixed rules withhold spirituous liquor from others. In cases

withhold spirituous liquor from others. In cases not a few their duty is plain. To give it to persons in a state of partial intoxication is opposed no less to humanity than to moral principle. From notorious drunkards, when they chance to be sober, it should be withheld. This may keep them solves give them time for reflection, and them sober, give them time for reflection possibly produce the first step towards a reforma-tion. From those also who occupy a middle place between strict temperance and gross intemper-ance, the maddening liquor should be withheld. For such are on the direct road to ruin, and every drop urges them forward. From children also should the delicious poison be withheld. "I have once known," says Dr. Rush, "drunkento descend from a father to four out of five of hildren." Yet parents who abhor this vice do not sufficiently guard their children against it. To the dear objects of their affection they present the palatable beverage, and early form in them an appetite which may prove their ruin. Ah misguided parent, is it not sufficient to let your dear child grow up in a world of temptation and misery? Is it not sufficient to leave the seeds of corruption to their spontaneous growth? Must his best friend begin the work of destruction? Stay, fond parent, and weigh the possible consequences of this laise tenderness. At a future day, when this pleasant child shall have gown es of this take tenderness to manhood,—when through long indulgence his appetite shall have become insatiable,—when, in spite of tears and intreaties, he shall abuse and desert his rising family and his aged parents; then this reflection may prove the very bitterest ingredient in your cmp of sorrow; I myself first brought to his lips the fascinating poison; I taught him to love it before he knew to choose the good or refuse the evil. But for me my son might to manhood,-when through long indulger now have been virtuous and happy, and a ble

And should not the friends of reform withhold spiritous liquor from the social circle? Some amilies of the first influence and worth have formed the resolution, as noble and courageous as it is Christian and humane, no longer on this eint to sacrifice conscience to custom. If any have fears that such a course may put in question their hospitality or good treeding, they are re-spectfully invited to inquire whether it is morally ight to lay before their guests a temptation of uch ruinous tendency,—whether in regard to he younger guests especially, and those known deeply, the accistomed glass can be passed in entire consistency with the requisitions to love our neighbour as surselves, to do good to

all men, and to abstain from all appearance of evil.

There is another seriots question. To what extent ought the friends of reform to withhold spirits from laborers? In rertain cases doubtless a moderate quantity may be useful. "Give strong unto him that is ready b perish." This rule seems to suggest the property of giving it, not so much to enable one to make efforts or endure hardship, as to restore from the effects of extreme nardship, as to restore from the effects of extreme temperature or fatigue. Among laborers some have little relies for strong drink & others are already on the perilous road. If we give it to the latter we nourish an appetite already too strong & daily increasing; if we give it to the former we take the direct method to create an appetite in them. Without it many persons have labored hard and remained healthy. Was not this the fact with our fathers when they clearly the howling, with our fathers when they cleared the howling wil-derness to prepare for their descendents a pleasant habitation? As a substitute for this fruitful source of human misery, ber, milk, sweetened water, and other palatable and nutricious drinks

have been recommended and often used. The friends of reform may employ a man of proper qualifications, who shall make it the busi-The efforts of individuals and of societies to keep the foe in check, have been attended with some Through a want of co-operation and owever, the success has been incom-What better auxiliary can be found than the one now proposed? An agent would make this business his sole care, and would bring to it this dustress his sole care, and would bring to it his daily and nightly thought and prayers and energy of mind and body. He would write and talk and preach, and prevail mothers to do the same. He would find a place or the subject in all the religious publications of the day, and even in common newspapers; he would infuse his spirit into books published for the use of Sabbath and common schools, Is " a firm reliance on God for ultimate success" important? "Should measnitude of the evil, and to raise the public senti-ment to a proper elevation on the subject?" "Should the causes of intemperance, proximate and remote, be detected and contravened?" "Should the means by which drunkards have been sometimes reclaimed be pursued to greater extent and with untiring preseverance? And is it important, too, that the friends of reform should unite in the adoption of rules in regard to their own use of strong drink, and in reference to giving it to others? In what better way can all hese ends be accomplished than by the appoint ment of a benevolent and skilful agent? In other great schemes of benevolence this course has been pursued with trium hant success; and why ficiently wide for the enterprise of some young Mills, who, with becoming humility, intends his influence shall be felt in both hemispheres. A few have made some slight attempts to rally in defence of the common safety. These, in here and there a skirmish, have given the foe just sufficient annoyance to lash him up to greater fury and inspire him with contempt for the puny assailants. To arrest his course the friends of humanity, government, morals, and religion must turn out in a mass. But a general is wanted to collect the raw troops into one phalanx, to establish discipline, to awaken courage and enthusiasm, and to Fig. 1. awaken courage and enthusiasin, and to lead them to the onset. And is there no ardent Fayette for whom this rare field of usefulness and glory presents an inviting aspect? But how shall this moral hero, without a princely fortune, support the expense? Cannot some Thornton be found to bid him go forward? Or may not the societies for the suppression of intemperance, either separately or in union simply the requisite funds? separately or in union, supply the requisite funds. Or is not the evil of sufficient magnitude to war Or is not the evil of sufficient magnitude to warrant the formation of a national society for its
suppression? The few societies in existence among us might with much propriety take the lead
and invite the co-operation of the friends of the
measure in every section of the Union. Or some
of the more able missionary societies might take
into their employ a suitable man and direct him
to single out and encounter this enemy of God
and man. Nor does it require the gift of prophecy to foresee that this man would do more towards
demolishing the kingdom of darkness than almost
any of his brethren. Or let females, a portion any of his brethren. Or let females, a portion of community characterized by their readiness to promote every benevolent object, and unhappily doomed to have their full share of suffering from the intemperance of others, form a society in New-York or Boston for the sole purpose of sup-

porting an agent in this field of usefulness; whose duty it shall be, among other things, to form auxiliary societies in the principal towns of our country. And if this respectable and truly benevolent body should prove themselves as much alive to their own good as they have often been to the good of others, the prend Philistine would surely fall before their youthful David.

Were it proper to make a direct address to ladies of benevolence and wealth, it might be couched in terms like these.

dies of benevolence and weatth, it might becomes ed in terms like these.

Wives, mothers, daughters, our hearts feel a thrill of delight when the tear stands in your eye for the widows and orphans of India. We love those finer sensibilities which bring you into the cottages of the poor, and around the beds of the sick, laden with articles for their relief. Go on and prosper in your benevolent course. But may we not invite a portion of your attention to a subject nearer home? As your own souls you love your husbands, your sons, your fathers. You are now happy in their society. But an enemy lurks in the neighbourhood who has power to transform them into cruel tyrants. This enemy has spoiled the happiness of many a domestic circle. Under his influence, husbands the most kind, sons the most dutiful, fathers the most affect tionate, have learned to torture their dearest rel-And are you not desirous to take measures to secure yourselves against this dreadful evil, and to secure these friends of yours against an evil still more dreadful? Will you not employ a person to watch night and day the movements of the enemy? to guard your dwellings and sound the alarm at his approach? to ferret him out of all his lurking places, and drive him from your neighbourhood and from the goodly land of your fathers' sepulchres? Friends of religion, friends of morals, friends of civil society, friends of humanity, will you not

unite your funds, your counsel, & your prayers, to expel this baleful enemy of all that is soothing in friendship, all that is lovely in character, all that is cheering in hope." PHILOTEMPERANTIA.

not responsible for the soundness of all the arguments, or correctness of all the sentiments, or the expediency of the measures proposed, in these prize essays, as they are published from year to year.

For the Recorder & Telegraph OBITUARY NOTICE.

Died in this city, on Friday, Jan. 6th, Mr. long Kent, aged 25. The worth and piety of this excellent young man should not pass unre-corded to the silence of the grave But I would not speak of him in the accustomed strains of eu While living, he sought supremely the approbation of his own conscience and of his God, and an offering of human praise could not be acceptable to his freed spirit. Neither do his encomium of his virwish to read an tues. Their own recollections are his highest panegyric. I think it better simply to state a few of the prominent traits of his character, that others may know wherein he excelled, and be ed to imitate him.

He was a dutiful son. It is not often that we find those who do not love their parents, and bear towards them respect. But some "honor" them more than others. In early life, the subject of this notice was a dutiful child. In more nature years, he ever consulted his parents, as those who cought his best good and were wise in discerning it. It was his delight to speak of a departed mother's early care, and to ascribe to her watchfulness and instructions his principles

and courses of conduct.

He sedulously sought to promote the happiness of his friends. He was what we are wont to call an attentive man. Every one, who is blessed with a friend, that never forgets him when it is pleasant to be remembered, knows what is implied in this expression. It would be difficult to describe with definitene s the nature those attentions of which I here They were not civilities—that word is too cold They were not civilities—that word is use con-for them. They were not valuable presents. Though he was generous, yet I refer not here to such manifestations of his benevolent feelings. They are what would rather be considered the aments of the relation that existed towards hose to whom they were rendered, than could rigorously be exacted from it. But if we cannot describe these attentions, we know influence on the hearts of those towards when they are shown, -how they excite a feeling of gratitude and draw forth the affections. They make the individual by whom they are rendered the common centre of love and esteem to the whole circle of his friends; and such, in an emi nent degree, was Mr. Kent.

He was wise and faithful in admonishing othrise was wise and fatinul in admonishing officers of their faults. The business of admonition is always dangerous. We must select the favorable times and the best medes, and even then we run no small risk of losing favor. Mr. Kent often, for a young man, took upon himself this ungrateful duty. But then he assumed no air of authority; he spoke only the suggestions of friendship; and it is proof how much he was es-teemed, that in the discharge of this duty he so rarely gave offence. He must be loved m deed, who can freely tell us our faults, and still

Mr. Kent in early life declared himself a Christian, and he ever acted as one that felt the responsibility attached to his profession. His station was one, in which but few young men are found who take upon themselves this sacred name. He reered this, and never forgot that the eyes of many were upon him. He feared the influ example sanctioned by the name of Christian. If he could not allure others to walk in the way which he had chosen, he would not, by any action of his give them an excuse for going in a different path.

He was conscientions in the use of the property which God had given tim. In successful enterprize and with favorable prospects, he forgot not the author of wealth, and he imitated the cives of every gift in heatening to other with Giver of every gift in bestowing to others with a liberal hand. Many can bear testimony to his private munificence, and his conversation and donations declared the interest which he felt in the great events of the day.

His estimate of the world was unco

He viewed it as contrasted with Heaven, and thus saw it in its true light. It was an expression from his own lips, "Were it not for the pression from his own lips, "Were it not for the separation from friends, I see nothing in death that is unwelcome. The world has no other ties to bind me to it." This was the language of a young man, in the midst of the busy scenes of ac-tive life, and with bright prospects of a worldly kind before him.
I might say in addition, that he was upright

and conscientious in the discharge of the com-mon duties of life,—that he was kind and affectionate towards all around him,-and mention other traits of character, that are desirable; but these are excellencies that he shared with many others. Let us then be mindful, that a dutiful son, an attentive and faithful friend, and a conscientious Christian, has gone from among us, and live as he lived, that we may die as he died.

The Rev. Alonso Porter, Professor of Mathematics and Natural Philosophy in Union College, Schengetady, has been elected Ppresident of the Episcopal College lately or-ganized at Geneva in the State of New-York.

Indian Almanac .- When the first snow which falls quick eat up by the sun, put away snow shore, and

A REMARKABLE PROVIDENCE.

The subject of this instance of divine justice, was a young man of respectable and pious parentage. He had received a good education, and was blessed with good natural talents, and parwas blessed with good natural talents, and particularly with a very remarkable memory. In short he seemed to possess every qualification for respectability and usefulness, had he made a right improvement of them. But alas! he was a hater of God, and a despiser of his holy religion. When at preaching, he would be quiet and attentive; but it seemed it was only to get matter for sport and mockery. He was possessed of so remarkable a memory, that he could recite whole prayers and sermons. Frequently before rising prayers and sermons. Frequently before rising from his knees, after having recited the prayer of the minister, he would ask his spectators, if that was not a d——d good prayer? This course of mockery he pursued for some time. At length, a friend asked him if he was not afraid God would cut him off in such acts of wickedness. His reply was, that if he did, it would only be an example to them that were left behind. Some short time subsequent to this, he said in the fore part of the day, that if he did not do—he wished God might kill him and send him to hell; he sat down to his dinner, began eating quite fast, dropped his knife and fork, and called for some milk. Before the milk was handed him, he rose from the table, stepped out into the yard, solutions the table, stepped out into the yard, began coughing and immediately dropped dead!! Such was the unhappy end of this unfortunate young man. If it be not a warning to scoffers and swearers, I do not know what it means. Young men particularly, should take care how they abuse the talents God has given them. This circumstance happened only a few weeks ago, and proves that God has not forgotten to be just. It happened in Surry county, N. Carolina.

Indian Schools .-- The Government pays 13,500 dollars Indian Schools.—The Government pays 13,500 dollars annually for the support of schools, &c. at 38 stations among various tribes of Indians. Of the schools 16 were established by the American Board of Foreign Missions, 7 by the Baptists, 6 by the United Foreign Missionary Society, 2 by the Moravians, &c. The Jesuite have a Catholic school among the Indians of Missouri, which receives S00 dollars annually. The number of teachers (including their families) at all the schools, is 281; number of scholars 1159.

WOODBRIDGE'S GEOGRAPHICAL WORKS FOR sale by the subscriber at the publisher's prices the fifth edition of Woodl ridge's Rudiments of Geography and Atlas for the use of schools—Also, Woodbridge & Willards' Universal Geography, ancient and modern, with an Atlas of S maps, 2 charts and 10 quarto pages of fables, questions &c., for the use of the higher classes in Academica and Schools.

The latter work comprises 456 duodetimo pages and con-The latter work comprises 456 duodecimo pages and contains more than double the quantity of matter of any other school Geography in use.—From Professor Stillman of Yake College, Editor of the "American Journal of Science." "The principal of ject of the authors was to give Geography that scientific arrangement which has been so successfully applied to other branches of study. Most works on this sulject have presented little more than a collection of facts, grouped by an imperfect method, and so little connected by any associating principles as to overlead the memory. any associating principles as to overload the memory and fatigue the mind. Little or no use has hitherto been made. fatigue the mind.—Little or no use has hitherto been made, by the greater number of writers, of the important principles of classification, in reducing geography to the form of a science—and thus increasing the facility of acquiring and retaining its details. Under the two first heats fof the larger work] is contained much valuable information—much that is new, and found in no other Geography though properly belonging to the science—The plan (of the Atlas) is ingenious.—We think Mr. Woodbridge has succeeded well in his design, and deserves the thanks and the patronage of his design, and deserves the thanks and the patronage of

From the " North American Review"-(notice of the lar stry and good success, we doubt whether in any other dustry and good success, we toust whether my work so great a mass of facts, on such a multiplicity feets, can be multiplicity and the multiplicity feets, can be much a comment of the majoratar from the that succeeds in condensing the important from the that succeeds in condensing the important prometres of knowledge, so as to dimensish the time and labour of acqui-nition, is a lenefactor to society and deserves the approxi-tion and patronage of a generous public. It is the tion and patronage of a generous public-In that have disposed to view the efforts of Mr. Wood'ridge recommend his work at least to the experiment of teacher and to the occasional use of such persons as would revive the knowledge of some of the chief traits of physical nature a small an expense of time and means as

From the Christian Spectator published at New Haven, Ct. From the Christian Spectator published at New Haven, Ct.

Let real improvements be made, especially in elementary treatises for the instruction of the young, and they have our cordial approbation—Of this character we consider Mr. Woodbridge's publications most undoubtedly to be.—We can only express in general terms our conviction of their worth and fitness to answer the purpose in view. The praise of originality in the plan and of a novel method of exhibiting and teaching the science, must be awarded to him. We would say concerning the contrivance by means of maps, charts, engravings and copious statistical tables, to exhibit information not usually communicated in geograo exhibit information not usually communicated in geogra-hies, that they are most happily adapted to gratify and in

ruct the learner.

From Rev. Mr. Gallaudet of the "American Asylum
reference to the smaller work, "I have no doubt onth's trial of it will satisfy the father of a family; and

month's trial of it will satify the father of a family; and the intelligent master of a school, that it combines advantages which render it superior to any book of the kind."

63 The copy right of the System of Geography, was secured in May 1821: the plan was formed by the author (as stated in his preface) in 1813. The works have met with a most favorable reception in England where the author is now superistending their publication——For sale wholesale and retail by James W. Burditt, Franklin Head, No. 94 Court Street, Boston.

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(**The many very severe cases of complaints of the complaints of th

DISTRICT OF MASSACHUSETTS-to wit BE it remembered, That on the seventeenth day of December, A. D. 1825, in the fiftieth year of the Independence of the United States of America, Daniels A. Clark, A. M. of the said District, has Reposited in

this office the title of a book, the right whereof he claims as author, in the words following, to wit: A Volume of Sermons, designed to be used in Re-A Volume of Sermons, the serious of present a Gospel Minister. By DANIEL A. CLARK, A. M. Late

Minister. By Daniel A. Clark, A. M. Late Pastur of the First Church in Amberst, Mass.

The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully." Jer. xxiii, 28. For if the trumpet give an uncertain sound, who

shall prepare himself to the battle?" 1 Cor. xiv, 8. In conformity to the Act of the Congress of the United States, entitled "An Act for the encourage-ment of learning, by securing the copies of Maps, Charts. and Books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the securing the copies of Maps, that's and Books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of Designing, Engraving and E-ching historical and other prints."

JNO. W. DAVIS,

Clerk of the District of Massachusetts.

TO LET

THE Mansion House Hotel near the Theological Institu-tion in Andover, to in enter at next Spring. — Inquire of Samuel Farrar.

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